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## JESUS' SUMMARY OF THE LAW AND THE ACHIEVEMENT OF THE MORAL IDEAL ACCORDING TO ST PAUL

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The Jews believed that the whole duty of man consisted in the keeping of the Law of Moses. God had revealed the Torah to his servant on Mount Sinai, and it was perfect in all its parts. It was the embodiment of divine wisdom, and it could never be abrogated or superseded by anything else. It was a complete and unchangeable revelation of God's righteous and holy will. Even the Apostle Paul, in spite of his belief that the régime of the Law had been superseded in the providence of God by that of faith, could declare that "the Law is holy, and the commandment is holy and righteous and good" (Rom. 7:12); and he rejects as impious the idea that the Law should be annulled or abolished (Rom. 3:31).

In the Law God has made known what He requires of men, and on the basis of their performance or non-performance of the commands contained in the Torah they will be judged. Being acquainted with God's requirements through a specific and definite revelation, they can fairly be held to a strict accounting. To the Jew the keeping of the Law meant the

achievement of the moral ideal and the attainment of salvation; whereas, on the other hand, he believed that the neglect or transgression of it led to condemnation. Hence the highest degree of human wisdom was manifested by observing the Law of Moses.

The Law which was revealed on Mount Sinai was offered to all nations, in order that God might not be accused of partiality or injustice; but it was accepted only by Israel, and the Torah was Israel's great glory and distinction among the peoples of the earth. It was central and fundamental in Judaism. The written and the unwritten Law—"the Torah in writing" and "the Torah orally transmitted"—were regarded as a unitary revelation, and they were both equally authoritative and binding.<sup>1</sup> In the second century after Christ the possession of the Law was looked upon as a proof of God's love for Israel.<sup>2</sup>

The Gospel according to St Matthew is the work of a converted Jew, and in tone and point of view it is the most Jewish of the canonical Gospels. In particular, Jesus' attitude toward the Mosaic Law is represented by the First Evangelist to have been more conservative and less revolutionary than it is in Mark and Luke. The author of Matthew sometimes seems to minimize our Lord's departure from normal Jewish teaching. He records to be sure Jesus' repudiation of the *lex talionis* (Matt. 5:38 ff.), for revenge is such an obvious contradiction of the principle of love and Christ's teaching in regard to taking vengeance is so explicit that it was quite impossible to harmonize the latter in any way with the old doctrine of an eye for an eye and a tooth for a tooth.

On the other hand Matthew softens Jesus' teaching on the subject of divorce, in order to bring it into conformity with contemporary Jewish thought and practice (Matt. 5:32; 19:9). Jewish teachers disapproved of divorce and hemmed it about

<sup>1</sup> Cf. G. F. Moore, *Judaism in the First Centuries of the Christian Era* (Cambridge, Mass., 1927-1930), II, pp. 5 f.

<sup>2</sup> On the Law and its position in the religious life of the Jews see G. F. Moore, *op. cit.*, I, pp. 235 ff.

with legal restrictions, but in view of Deuteronomy 24:1 no one could forbid it absolutely. The stricter school of Shammai allowed it only on the ground of unchastity (דבר ערוה and ערות דבר),<sup>3</sup> and according to Matthew this was also our Lord's position. In all probability, however, the latter made no exception to the rule in favour of those who suffered by reason of sexual sin. In the Jewish schools the discussion of divorce was based on Deuteronomy 24:1, and this is the passage to which the Pharisees appealed in their debate with Jesus on this question (Mark 10:4 = Matt. 19:7). But he took an idealistic position and quoted Genesis 1:27 and 2:24 in his reply to them (Mark 10:6 ff. = Matt. 19:4 f.). He could treat the question in this way because he was not a scribe or doctor of the Law like Shammai, but rather a free teacher without technical training or the authority and responsibility of a professional scribe. This was no small advantage to him, for it gave him greater freedom and enabled him to be absolutist and idealistic in his teaching.

According to the First Evangelist Jesus revered the Law just as other pious Jews did, and he had no desire to change or abolish it. On the contrary he regarded it as having permanent validity. "Think not that I came to destroy (καταλῦσαι) the Law or the prophets: I came not to destroy (καταλῦσαι), but to fulfill (πληρῶσαι). For verily I say unto you, Until heaven and earth pass away, one jot or one apex shall in no wise pass away from the Law, until all things come to pass" (Matt. 5:17 f.). In other words, according to this passage, our Lord's mission was in no sense destructive or revolutionary. The Law which God delivered to Moses on Mount Sinai was permanently binding. Even its minutest part was destined to survive and remain in force until all the requirements contained in it should be accomplished. As Jesus himself says in the passage just quoted, his purpose was not to destroy the Law, but to fulfill it, i.e. to keep it. One could destroy it by breaking it oneself or by teaching others

<sup>3</sup> Cf. M. Gitṭin 9, 10; and Sifrê Deut. § 269.

to do so; and, on the other hand, one could fulfill it by keeping it oneself and by persuading others to do likewise. In view of the origin and nature of the Torah it would have been the height of impiety to destroy it in any way or at any point.

The idea of fulfilling or keeping the Law is expressed by three verbs in the New Testament, viz. *πληροῦν* (Matt. 5:17; Rom. 8:4; 13:8; Gal. 5:14), *τελεῖν* (Rom. 2:27; James 2:8), and *τηρεῖν* (Acts 15:5; James 2:10). St Paul once uses *καταργεῖν* and *ιστάνειν* (x\*ABCD\*\*b etc) in reference to the Mosaic Law (Rom. 3:31). The two verbs are in sharp contrast to each other, the former meaning 'to nullify' the Law and the latter 'to establish' it.

In Matthew 5:17 the infinitives *καταλῦσαι* and *πληρῶσαι* are usually translated 'to destroy' and 'to fulfill,' and there can be no objection to this rendering. In all the major English versions except Wyclif's and the Rheims New Testament these verbs are translated 'to destroy' and 'to fulfill.' For *καταλῦσαι* Wyclif has 'to undo' and the Rheims version has 'to break,' and both render *πληρῶσαι* by 'to fulfill.' In Matthew 5:17 *καταλῦσαι* and *πληρῶσαι* are contrasted just as *καταργεῖν* and *ιστάνειν* are in Romans 3:31, and the Aramaic verbs ܠܬܠܝܬ (nullify) and ܕܡܝܬ (establish) are also sometimes contrasted in like manner. For example, R. Jonathan, who flourished in the first half of the second century after Christ, said: "Whoever establishes (ܕܡܝܬ) the Law in poverty will in the end establish (ܕܡܝܬ) it in wealth; and whoever nullifies (ܠܬܠܝܬ) the Law in wealth will in the end nullify (ܠܬܠܝܬ) it in poverty."<sup>4</sup> To establish it is to keep it, and to nullify it is to break it. The keeping of the Law is rewarded with prosperity, and the breaking of it is punished with adversity. It may well be that *καταλῦσαι* and *πληρῶσαι* in Matthew 5:17 represent respectively ܠܬܠܝܬ and ܕܡܝܬ, in which case they would naturally be

<sup>4</sup> Pirqê Abôth 4, 9 ed. Strack (IV, 13 ed. Taylor). This saying is quoted by H. L. Strack and P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch* (Munich, 1922-1928), I, p. 241.



translated 'to nullify' and 'to establish.' In Matthew 3:15 πληρῶσαι πᾶσαν δικαιοσύνην seems to mean 'to establish every ordinance (δικαίωμα)' of God by keeping it.

This interpretation obviously suits the immediate context very well. Nevertheless, it has been thought that what is said in verses 21-48 comports better with the view that πληρῶσαι denotes the continuation and completion of the Law by developing its ideal content and by applying it in certain specific ways.<sup>5</sup> But, as was pointed out above, the Law of Moses was complete and unchangeable from the beginning; and hence it did not require development or completion. Moreover, the expositions of the Law and the injunctions contained in verses 21-48 constitute the essential nature and import of the Law. They lie at its heart, they are of its essence, and hence it follows that the Law can be fully established or kept only in the manner indicated by our Lord. In no other way could one really obey the divine commands.

Jesus was not content merely to point out to his disciples the depth and range of the precepts contained in the Law. He also reduced them to one essential principle and summarized them in a brief and simple statement. He recognized clearly that if an act is based on the right principle, it must of necessity be right; and therefore he stressed the inner principle rather than the outward act. Combining Deuteronomy 6:5 with Leviticus 19:18, he declared that love is the basic principle of the Law. He who loves God with all his faculties and powers and his fellow men as himself has fulfilled all the requirements of God (Mark 12:30 f. = Matt. 22:37, 39).<sup>6</sup> The Apostle Paul, as we shall see presently, says that the keeping of the Law on its manward side consists in loving one's neighbour as oneself (Rom. 13:8-10; Gal. 5:14).

<sup>5</sup> Cf. H. J. Holtzmann in *Hand-Commentar zum Neuen Testament* (3rd ed., Tübingen and Leipzig, 1901-1908), I, 1, p. 206.

<sup>6</sup> Cf. also Luke 10:27 f. It is interesting to note in passing that Jewish interpreters understood כּוֹנֵן *might* in Deut. 6:5 in the sense of *property* or *substance* (נֶכֶס). See the Targum of Onkelos *ad loc.* This interpretation is also found in the Peshittâ version (ܡܠܟܐ). The influence of the Targum on the Peshittâ Pentateuch is well established.

Our Lord was not the first to declare love to be the fundamental principle of man's duty towards God and towards his neighbour. A hundred years before he was born the author of the Testaments of the Twelve Patriarchs exhorted men to love God and their fellow men. "Love the Lord and your neighbour" (Issachar 5, 2); "Love the Lord with all your life and one another with a true heart" (Dan 5, 3). Issachar, in recounting his own virtuous manner of life, says: "I loved the Lord and every man with all my heart" (Issachar 7, 6).<sup>7</sup> Benjamin charges his children to "love the Lord God of heaven and earth" (Benjamin 3, 1); and love of one's fellows without mention of loving God is frequently enjoined (Simeon 4, 7; Zebulun 8, 5; Gad 4, 2; 6, 1 and 3; 7, 7; Joseph 17, 2; Benjamin 3, 3, 4, and 5). However, the author of the Testaments of the Twelve Patriarchs does not say that the whole Law is based on the love of God and the love of one's neighbour (cf. Matt. 22:40); nor does he assert that the commandments of the Law which concern one's neighbour are summed up in the command to love one's neighbour as oneself, so that the Law on its ethical side is fulfilled by love (cf. Rom. 13:8-10; Gal. 5:14). On the other hand R. 'Aqibah ben Joseph, who suffered martyrdom during the Jewish revolt in the reign of Hadrian, laid great emphasis upon the command to love one's neighbour as oneself found in Leviticus 19:18. He declared this to be the greatest rule in the Law.<sup>8</sup>

Such a brief and compendious summary of man's duty towards God and towards his neighbour was of great value as exhibiting the inner unity and essential character of the Law on its religious and ethical side, but the moral teachings of Judaism were based on many explicit rules of conduct which had the authority of a divine revelation. They were not deduced from any general principle such as love, which

<sup>7</sup> I have followed the Greek translation of the first Hebrew recension. For the Greek version of the second Hebrew recension and the first Slavonic recension see R. H. Charles, *The Greek Versions of the Testaments of the Twelve Patriarchs* (Oxford, 1908), p. 115.

<sup>8</sup> Cf. Sifrâ, Qedoshim, par. 2, § 4, 12: רבי עקיבא אומר זה כלל גדול בתורה.

was itself obtained from the above-mentioned rules by the process of induction; and they were much more efficacious as guides for right conduct than the general principle which underlay them.<sup>9</sup>

St Paul's heart was set on the achievement of the moral ideal. He esteemed the Mosaic Law highly, and he found no fault with its ethical requirements. To do this would have seemed to him the height of impiety, for the Law was God's gift to Israel and the perfect revelation of his will for men. "The Law is holy, and the commandment is holy and righteous and good" (Rom. 7:12). The Law with its various commandments is holy because it was given by God and partakes of the divine nature (2 Macc. 6:23 and 28). No pious or orthodox Jew had greater regard for it in its essential character than had Paul of Tarsus.

Moreover, he believed that before his conversion he had achieved the legal type of righteousness (Phil. 3:6). He had made an earnest and conscientious attempt to keep the Law, and on the whole he had been successful. Viewed from the Jewish point of view, such conduct was righteousness, by which was meant general conformity to the Law of God with no suggestion of sinless perfection. After his conversion, however, the Apostle had a different conception of righteousness. He now understood it to be absolute righteousness or perfect conformity to God's will, i.e. sinlessness or moral perfection. He perceived that in spite of the divinely ordained Law and the conscientious efforts of many Jews to keep it, sin abounded and held sway in death (Rom. 5:20 f.). The Law was unable to produce righteousness (*δικαιοσύνη*) in the absolute sense of the word. Hence from the point of view which St Paul held after his conversion the Law was a failure. It was powerless to achieve its end. In fact it only served to make sin known as such (Rom. 3:20; 7:7), and it caused the latter to be reckoned to men's account (Rom. 5:13).

<sup>9</sup> For some excellent observations on this subject see G. F. Moore, *op. cit.*, II, p. 88.

Being convinced by his own experience and by observation that the goal of righteousness as he understood it could not be reached by the way of the Law, the Apostle was perforce obliged to seek it in some other way. He did not by any means despair of his ideal. On the contrary he came to believe that righteousness could be attained and the moral ideal achieved in and through mystical religion. What the Law was unable to accomplish could be effected through faith.

According to St Paul faith, which is at once belief, trust, self-surrender, and loyalty, is the basic principle of religion and the source of moral excellence.<sup>10</sup> Faith, however, does not come to the individual through any mental or volitional process on his part, nor does it arise spontaneously or without cause. On the contrary faith is a divine gift and comes from above. God imparts it to each one in such measure as He wills, and it is not for man to question the wisdom or justice of God. Even from eternity He chose believers unto salvation by sanctification of the indwelling Spirit and by faith in the truth, whereunto He called them through the preaching of the Gospel (2 Thess. 2:13).<sup>11</sup> Whatever measure of faith a man possesses is due entirely to the grace of God, whose sovereign will is supreme always and everywhere.<sup>12</sup> Hence the possession of faith is in no wise a sign of merit on the part of an individual, as if he had won it or acquired it by his own effort or by his own virtue. On the contrary each one has received it as a gift from God (χάρισμα).

According to the Apostle the most important and distinctive characteristic of the Christian life is the indwelling of the

<sup>10</sup> Cf. W. H. P. Hatch, *The Pauline Idea of Faith* (Cambridge, Mass., 1917), p. 82.

<sup>11</sup> The preposition *ἐν* in the phrase *ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας* may be local rather than instrumental, but in either case the essential meaning of the clause is the same. *Πνεύματος* is the divine Spirit, and the genitive denotes the author. St Paul means the complete consecration (both religious and ethical) of the believer effected by the divine Spirit. Cf. J. E. Frame, *The Epistles of St Paul to the Thessalonians* (New York, 1912), pp. 281 f. See also W. H. P. Hatch, *op. cit.*, pp. 35 ff.

<sup>12</sup> On the rôle of grace in the thought of St Paul see J. Moffatt, *Grace in the New Testament* (London, 1931), pp. 131 ff.

divine Spirit in believers. The Spirit possesses and controls them, and to it are due the various virtues with which their lives are adorned. Vices on the other hand spring from the flesh, which is actively antagonistic to the Spirit (Gal. 5:17, 19 ff.). It goes without saying that the divine Spirit is not part of man's natural endowment, nor is it possible for him to obtain it by his own effort. It is received through faith (Gal. 3:14),<sup>13</sup> and hence only believers have it.

The Spirit, dwelling in and controlling those who have received it through faith, produces in them various kinds of moral excellence, viz. love (ἀγάπη), joy (χαρά), peace (εἰρήνη), longsuffering (μακροθυμία), kindness (χρηστότης), goodness (ἀγαθωσύνη), faithfulness (πίστις), meekness (πραΰτης), and self-control (ἐγκράτεια) (Gal. 5:22).<sup>14</sup> These qualities, which are sharply distinguished from "the works of the flesh" (Gal. 5:19 ff.), are the peculiar possession of those who are in Christ by virtue of their faith. Their transgressions are forgiven;<sup>15</sup> and though they were formerly the slaves of sin (Rom. 6:17, 20), they now walk "in newness of life" (Rom. 6:4).

Love occupies a very prominent place in the religious and ethical thought of St Paul,<sup>16</sup> and it is highly significant that love is mentioned first in the list of virtues quoted above. The Apostle speaks of God's love for men (Rom. 5:5; 8:39; 2 Cor. 13:13; 2 Thess. 3:5)<sup>17</sup> and of Christ's love for men (Rom. 8:35; 2 Cor. 5:14)<sup>18</sup> several times, whereas he rarely

<sup>13</sup> Τοῦ πνεύματος is an objective genitive, and the phrase τὴν ἐπαγγελίαν τοῦ πνεύματος means the promised Spirit.

<sup>14</sup> In Rom. 15:30 διὰ τῆς ἀγάπης τοῦ πνεύματος (gen. auctoris) means love of one's fellow men wrought in believers by the divine Spirit.

<sup>15</sup> On the Pauline idea of forgiveness see W. H. P. Hatch in *Studies in Early Christianity*, edited by S. J. Case (New York and London, 1928), pp. 335 ff.

<sup>16</sup> According to the text of Westcott and Hort the substantive ἀγάπη occurs 55 times and the verb ἀγαπᾶν 21 times in the Pauline Epistles apart from Ephesians and the Pastorals.

<sup>17</sup> In these passages τοῦ θεοῦ in the phrase ἡ ἀγάπη τοῦ θεοῦ is a subjective genitive. Cf. also Rom. 1:7; 5:8; Col. 3:12; 1 Thess. 1:4; and 2 Thess. 2:13 and 16. In verse 13 some scholars understand κυρίου of Christ; and in verse 16 some think ὁ ἀγαπήσας ἡμᾶς refers to both Christ and God.

<sup>18</sup> In these passages τοῦ Χριστοῦ in the phrase ἡ ἀγάπη τοῦ Χριστοῦ is a subjective genitive. The same expression occurs in Eph. 3:19. In Rom. 8:35 NB minn sah etc. read τοῦ θεοῦ. Cf. also Rom. 8:37 and Gal. 2:20.

says anything about men's love for God (Rom. 8:28; 1 Cor. 2:9; 8:3) or for Christ (1 Cor. 16:22).<sup>19</sup> Both the substantive ἀγάπη and the verb ἀγαπᾶν in the Pauline Epistles much more frequently denote man's love for his fellow men (e.g. Rom. 13:8 f.; 14:15; 1 Cor. 4:21; 2 Cor. 12:15; Gal. 5:13; Col. 1:4; 1 Thess. 4:9).

Through the mediation of the divine Spirit faith works or becomes operative in love; and conversely love, through the mediation of the Spirit, is the perfect work of faith. Love manifests or expresses itself in various ways both in relation to others and in reference to oneself. He who loves inflicts no injury of any kind on another person. He aims at the good of others, preferring their advantage to his own. He is kind, patient, and forgiving, harbouring no resentment and seeking no revenge. He is faithful in all his relationships (Gal. 5:22 f.). Such a man lives according to the Golden Rule. It has been truly said that "recognition of worth is the foundation and desire to benefit the leading element" in love of this sort.<sup>20</sup> Love also has a direct and unmistakable bearing on the life of him who has it. He is unselfish, modest, and self-controlled. His life has been changed fundamentally, and ethically he is a new and different man. He is actuated by a different principle, and his ethical reactions are necessarily different.<sup>21</sup>

In two passages St Paul declares unequivocally that the Law is fulfilled by love. He writes thus to the Galatians: "For the whole Law is fulfilled in one word, namely Thou shalt love thy neighbour as thyself" (Gal. 5:14).<sup>22</sup> The same thought is expressed more fully in the Epistle to the Romans: "Owe no man anything save to love one another, for he that loveth his neighbour fulfilleth the Law. For this, Thou shalt not commit adultery, Thou shalt not murder, Thou shalt not steal, Thou shalt not covet, and if there be any other com-

<sup>19</sup> In 1 Cor. 16:22 τὸν κύριον is used of Christ. Cf. also Eph. 6:24.

<sup>20</sup> Cf. E. D. Burton, *The Epistle to the Galatians* (New York, 1920), p. 521.

<sup>21</sup> The principal passages on the working of love are: Rom. 12:6-21; 1 Cor. 13; and Gal. 5:22 f.

<sup>22</sup> Περὶ ἀγαπᾶν in this verse is a gnomic perfect.



mandment, it is summed up in this saying, Thou shalt love thy neighbour as thyself. Love doth not work evil to the neighbour; love therefore is the fulfillment of the Law" (Rom. 13:8 ff.).<sup>23</sup> In other words the Law on its ethical side is fulfilled through love. That is, he who is actuated by love of the sort described above discharges all his duties and obligations to his fellow men. Hence love is the Apostle's leading ethical principle. In this respect he agrees with the teaching of our Lord. But, as we have already seen, the latter was not unique in holding that love is the most fundamental and comprehensive principle involved in the keeping of the Law; and it would be hazardous to assume that St Paul was indebted to the Prophet of Nazareth for this idea. For the Apostle to the Gentiles Christ was a divine Lord rather than a great teacher, and his significance lay in his redemptive work rather than in his teaching. Probably in the case of both Jesus and St Paul the emphasis laid upon love in the keeping of the Law is due to their Jewish upbringing. In other words they both seem to have drawn from a common source.

It is instructive to compare the Golden Rule, both in its positive and in its negative form, with the part played by love in the fulfillment of the Law. The Golden Rule is a brief epitome of the Law—the whole duty of man compressed into a single sentence. This summary of duty to be sure contains no mention of love; but nevertheless it is based on love, or at least on regard for the rights of one's neighbour. Certainly one who loves his neighbour as himself and acts accordingly lives in accordance with the Golden Rule. Moreover, the restraint upon one's natural desires or inclinations which is enjoined in the negative form of this rule implies love or at least regard for the rights of one's neighbour. The Golden Rule in its positive form seems to be Christian rather than Jewish, but it would be a mistake to assume that this maxim was unknown among Christians in its negative form. In Acts 15:20 and 29 Codex Bezae and certain other 'Western'

<sup>23</sup> Πεπλήρωκεν in verse 8 is a gnomic perfect.

authorities (with slight variations) add these words: *καὶ ὅσα μὴ θέλουσιν (θέλετε) ἑαυτοῖς γίνεσθαι ἑτέροις (ἐτέρῳ) μὴ ποιεῖτε (ποιεῖν)*. This addition should not be regarded as part of the true text of Acts, but it testifies to the fact that the Golden Rule in this form was current in Christian circles at an early date.

Faith is a gift of God, who gives it by virtue of his grace; through faith the divine Spirit is received; the Spirit, dwelling in believers, produces love in them; and love fulfills the Law. The beginning is grace, and the end is the achievement of the moral ideal. The whole process is religious and mystical. Thus the problem which was set for the Apostle by what he regarded as the failure of the Mosaic Law and by the dominance of sin over Jews and Gentiles alike was solved by God's grace. Through the Law God made sin known, and through grace He overcame it. In the mind of St Paul, as in the Jewish Law, religion and ethics are inseparably conjoined. God requires certain things of man, and religion makes it possible for him to meet God's requirements.

In Judaism on the other hand the case was entirely different. The Jews had no doctrine of an indwelling divine Spirit, which was received through faith, and which exercised control over believers so as to produce in them love and other moral qualities. Such an idea would have been utterly foreign to their ways of thinking. God created and implanted in the hearts of men an evil impulse (*יצר הרע*). It was like a grain of evil seed or bad leaven in the dough, and it was this that caused men to sin. The most effective way to combat and overcome the evil impulse was to study the Law diligently. This did not mean, however, that there was no place for religion and piety. On the contrary it was right for a pious man to pray thus to his heavenly Father: "Fashion me a clean heart, O God; and renew a steadfast spirit within me" (Ps. 51:12 Heb.). God's help was needed, for only with such inner endowments as a clean heart and a steadfast spirit could one accomplish what He willed.<sup>24</sup>

<sup>24</sup> I wish to thank my friend and colleague Dr. Norman B. Nash for making several helpful suggestions after reading the first draft of this article.

## CARDINAL JULIAN OF THE HOUSE OF CESARINI

*By* CYRIL C. RICHARDSON, Union Theological Seminary, New York

The fifteenth century may well be considered as the twilight of the Middle Ages. Its characters flit like phantoms across the pages of history, and the memorials that they strove to build for all time appear to us but shadowy unrealities. In a last effort to retrieve the irreparable losses of the captivity and the Great Schism, the Papacy again put forward claims of supremacy and absolutism as exaggerated as they were incapable of realization. With the Turks almost before her gates the Eastern Empire sought the aid of Western Christendom; but it was to a divided Europe that she made her dying appeal, and though for a moment it seemed that the re-union of the Churches had ended a rupture that had existed for over four centuries, the laborious speeches of the Council of Florence and an inscription on the Patriarch's tomb are the only memorials of a union, both shadowy and unreal. The last crusade, lacking the daring and chivalry of a century past, ended in disaster, and brought down the final curtain on an age that had once believed that the Church and the Empire were something more than that mere "flatus vocis" they had now become.

Nominalism had superseded Realism, papal autocracy had been challenged by the conciliar theory, and the mystics of the Rhineland had proved that sacramentalism, on which the whole fabric of Western Christendom had been built, was not an absolute essential of true religion. Nationalism had left the Empire distraught and divided, and but a shadow of its former greatness. Such a background of a distracted and disbelieving Europe forms a fitting prelude to the storms of the Reformation.

In such an age lived Julian, of the House of Cesarini, around whom there gathers the last light and glory of the Middle Ages. Beside his contemporaries he stands almost as a hero. The im-

prudent and obstinate Eugenius, the ambitious and selfish Rokycana, the sweet-tongued but jealous Bessarion and the panic-stricken Palæologus, provide a mournful background for this true prince among men. More a soldier perhaps than a priest, more a crusader than a cardinal, he seems to gather up in himself the tattered threads of a splendid civilization, and to stand as the last great representative of the Middle Ages. The power of his oratory, his defiance of heretics, the astuteness of his diplomacy and the selflessness of his devotion to the Church, as truly depict that mediæval mind as his absolving the Crusaders from their oath with the Turks. When, after the fateful battle of Varna, he was left alone to die in some distant mountain pass surrounded by the dense forests and the night, it might well seem that all the daring and chivalry of those ages had spent itself, and the last of the great line of cardinal-crusaders had perished as ingloriously as his predecessors had died in honour. With Cesarini there passed all that was most noble and splendid in the mediæval Church. After him there was but a twilight of its greatness—a half a century in which the gathering clouds could muster for the great storms of the Reformation.

Born in Rome of a noble but impoverished family and at a time when the Church was divided in its fatal schism, Julian passed his early life under the pressure of hardship and privation. He attended the University of Perugia, where, by collecting candle ends and living on alms, he was able to study. Such was his poverty that he could not even buy a copy of the requisite textbook (a full version of the Pandects) and was forced to write out the marginal glosses with his own hand. After receiving his degree of Doctor, he became a professor of Canon Law at Padua, and numbered among his students the future Cardinal Capranica and Nicholas of Cusa. On his return to Rome he was received into the home of Cardinal Branda and through him early won the favour of the Pope, Martin V. At the age of 37 he attended the Cardinal on a mission into Bohemia and then first came to know the wild and lawless excesses of the extreme Hussites. Perhaps at that early time he became aware that the only bond of unity in

the Hussite party was not the similarity of their religious convictions, but their national opposition to the Germans. The success of this great national movement, which finally drove the Emperor Sigismund from its borders and heaped ignominy on the Crusade of 1420, seemed at first so complete that the Cardinal and his retinue retired to Hungary, where in comparative safety they could watch the course of a civil war, barbarous in its destruction and religious in its fervour. Well might the Hussites claim that God Almighty was on their side, when they could put to flight the flower of the orthodox armies of Europe. The only consolation that the aged Branda was able to find for the ill success of his diplomacy, lay in the hopes that he entertained for the young Julian, of whom he said, "If the whole Church were to fall into ruin, he would have been equal to the task of rebuilding it." The Cardinal's mission proved worse than fruitless and although the year 1421 found him in Germany preaching an enthusiastic crusade to the Rhenish Electors, the final defeats of Saaz and Kuttentberg made it evident once more that a warfare of words and not of arms was the safer policy of the Empire and of the Church. The second Hussite crusade had failed as ignominiously as the first.

Five years later a third ill-fated attempt to crush the heretics ended in disaster, and the Bishop of Winchester's troops fled in terror before the ruthless and frenzied Taborites. Finally, when the successes of the Hussites revealed the incompetence of the Church and panic-stricken ecclesiastics appealed to a council as a last resort—the Pope, who "in immensum nomen consilii abhorrebat," bestirred himself to one final and desperate crusade—appointing Julian as his legate in Germany. Martin's premature death happily spared him the humiliating news of the defeat of Taus, as indeed it released him from the still more dreaded warfare of a Pope against a Council. It was left for his successor Eugenius IV to steer the Holy See through these difficult storms.

Julian, who had only recently been appointed Cardinal, had received a double commission from Martin. As legate in Germany he was entrusted with the new Crusade, but before his death

the Pope had also commissioned him to preside at the coming council of Basel. The decrees of Constance, as well as the popular mania for another council, which it was imagined would be a general solvent for all ecclesiastical evils, and which was openly demanded in an anonymous pamphlet affixed to the papal palace, had forced the Pope to take in hand preparations for the assembly. In appointing Julian to his double office, he undoubtedly anticipated that the success of the Crusade would pave the way for the complete papal control of the council. Fortunately he did not live to realize the full disappointment of his hopes.

When Eugenius confirmed the double appointment of Julian, the latter entreated the Holy Father to absolve him from the dreaded task of the Council's Presidency. Not only did he fear the consequences of such an assembly, but he hesitated to divert his attention from the Hussite mission. His letters of this period admirably illustrate his faith in that mediæval principle of the crusades, in which war and religion became inseparably united. At times, too, he had his misgivings about the use of arms, and his policy—illustrative as it is of the astuteness of his diplomacy—nevertheless vacillates between preaching and warfare. At times he can write, "Against such an insane and armed heresy the Catholic princes are most justly and meritoriously rising mightily in arms and warfare. For to them the power of the sword hath been granted by God for the punishment of evil-doers and for the praise of them that do well." At other times he can pen an entreaty to the Bohemians, as pathetic as it is sincere. "Return, dear pledges of love," he writes, "return to us; we will go forth to meet you; we will embrace you; we will put upon you the new garment; we will slay for you the fatted calf; we will call together our friends and our neighbours, having found the sons we had lost and make joyous festival with them." "Were it not better," he continues, "for us who are signed with the sign of the cross, to fight against the Turks . . . than to attack our Christian brethren? . . . We do it unwillingly; we are compelled; unwillingly and with tears we advance in arms against you."

The tragedy of the defeat at Tauss sealed once for all the fate



of the Hussite crusades, and while it evidenced the impotence of the Catholic Church it even more convinced Sigismund of the folly of warring against his own dominions in the cause of religion. Men looked hopefully now to a council in which argument and diplomacy might triumph where force of arms had failed. Worn out by his fruitless efforts, Cesarini turned his steps to Basel, with the yet harder task of Church union and reformation before him.

If the council of Constance had met to heal a desperate schism, the council of Basel seemed fated to create one. The more the Pope laboured to assert his rights the more the Council struggled to press its authority, and the history of the council is one of the glaring inconsistency of the Church seeking reconciliation with the heretic Hussites and the schismatic Easterns, and at the same time hastening irretrievably into a schism of its own. It is difficult to estimate accurately the part played by Julian in this fatal struggle; the wise moderation which he was always counselling met with opposition as much from the papal advocates as the radical members of the council, and his final withdrawal from the presidency of an assembly he had championed for six years, has not seldom been construed as an act of self-interest. Historians have perhaps too hastily concluded that motives of ambition led him to fear a definite break with the papacy. Yet if this had really been true, we would rather have expected him to hasten the final schism, since he had the most favourable chances of being elected the pope of the Council. No, in many ways Cesarini resembled Erasmus, another character who has been too often maligned: both of them spent their lives trying to heal and not to create schisms, and both of them feared revolutions before they feared heresy. What led Cesarini to abandon Basel was the fact that the movement for reformation that he had started had passed into violent hands, and all his labours for peace and order had ended in anarchy.

Cesarini's genius in these first six years of the Council's proceedings is as evident in the part that he played in reconciling the

Pope to the assembly—even to obtaining the withdrawal of the Papal Bull of dissolution—as in his courteous dealings with the Hussites. The two letters that he wrote to Eugenius, urging above all things moderation, and denouncing in no measured terms the hasty condemnations of the Council by the Holy See, have justly become famous. With all the astuteness and rhetoric at his command he lays before the pope the argument in defense of the council, and his ingenuity is as evident in his use of the canon law, as his earnestness is apparent in his bold criticisms of the Pope. No writings perhaps more clearly represent that blending of ecclesiastical and military spirit, which animated the whole of his career. Side by side with further plans for the forcible reduction of Bohemia we read of the Council's invitation to the Hussite deputies, and the gravest warnings to the Roman See are mingled with pleas that the Holy Father should withdraw his Bull of Dissolution. The Cardinal points out that were the Council to be dissolved, "it would seem a manifest miracle of the Almighty, proving the Hussite opinions to be true and ours false. O ill fated Christians! O faith of Catholics deserted by all! Soldiers and priests alike desert thee, none dares to stand up in thy behalf." He enlarges upon the dangers of open schism—upon the follies of considering the union with the Greeks ("a tale whose burden is now of 300 years ago and is renewed every year") before the reformation of the Church, and finally upon the infamy of abandoning the council, because the temporal patrimony of the Church is in danger. "We ought rather," he says, "to come to the relief of the faith and of the souls of men, for whom our Lord Jesus Christ died, than to that of citadels and walls. . . . I say not that the temporality of the Church is to be neglected but that the salvation of souls is to be valued far higher."

The long debates with the Hussite representatives may prove for us but wearisome reading. Yet they are significant for the very fact that the Catholic Church endured literally days and days of speeches and debates with men who had been openly declared heretic and schismatic. It must have taken no little self-control

for eminent ecclesiastics to listen patiently to hours of turgid and tactless oratory from their Bohemian antagonists. Without a doubt the ready humour, the good grace and the astute diplomacy of the Cardinal did much to avert many an unpleasant scene. On one occasion the fervid enthusiasm of Nicholas of Pilgram led him (in the course of a speech which lasted two days) openly to charge the church with the murders of Hus and Jerome. Murmurs arose and the speaker cried out, "Am I not to have a fair hearing?" Cesarini adroitly replied, "Yes, but pause sometimes to let us clear our throats!" The final compromise with the Calixtines was not a little due to the diplomacy of Julian.

The settlement of the Bohemian question sealed the fate of the council. They had won gloriously but their task was completed. The Emperor Sigismund no longer needed them to aid him in his political ambitions, and a reaction in favour of the Papacy had followed the reckless measures of Basel, that had in one sweep abolished annates and attempted to undermine the papal power. The monarchs of Europe grew suspicious of the growing democratic spirit of the council and, with the final departure of Cesarini, it began to lose its significance and its former authority. The Pope had outwitted the Fathers of Basel in winning over the Greeks, and the new council of Ferrara opened with the eyes of the world on Eugenius and its hopes centered in the reunion of all Christendom. The reformation of a corrupt Church, for which the Council of Basel was striving, had none of the glamour and little of the interest that the conclusion of the Eastern schism aroused.

The dullness of the interminable debates with the Greeks is lit up now and again by the brilliant genius of Cesarini. With his usual adroitness he won the personal friendship of many of the Greeks, persuading them to put their opinions in writing and so commit themselves to a definite position, thereby revealing their own differences. He played up their rivalries and jealousies, and in short Cesarini performed the same rôle with exactly the same success that had marked his negotiations with the Hussites. His

astuteness and ingenuity are nowhere more evident than in the discussions on the Filioque. Here was a case in which the Western Church was most obviously in the wrong, and yet by cunningly diverting the argument from one on additions to the creed to the actual doctrine of the Procession from the Son, Cesarini was able once more to lead his Church to victory. But the really pathetic thing about the debates with the Greeks was that the latter recognised from the start that they must pay the price of ecclesiastical humiliation for financial and military help against the Turks. It was to them only a matter of selling their principles less cheaply than the Western Church demanded. The Eastern Emperor, when his empire was endangered at its very capital, was the last man to scruple about a phrase in the creed.

When the curtain rises on the final scene in the drama of Cesarini's life, we find him at the age of 54, setting out on his last fatal mission to serve the Church, whose triumphs he had led so gloriously. The story of the Hungarian Legation is one full of grim tragedy. It appears that Wladislas, the Polish King, had usurped the Hungarian throne on the death of the monarch, who left but an infant son. The Emperor resisted this usurpation, but the Roman Court, dreading the results of a long minority, favoured the claim of the Polish King. It fell to the lot of Cesarini to negotiate a peace in this complicated situation. He first attempted to arrange a marriage between Wladislas and the widowed queen, but the unsuccessful diplomacy was early terminated by her death, as sudden as it was strange. The Cardinal then devoted all his energies to preaching a crusade against the Turks, which he hoped would divert, if it did not altogether crush, the troublesome interest in the Hungarian succession.

The successes of Wladislas against the Turks were hailed by all Europe and only the pressing domestic problems of Poland and further troubles in Hungary forced the young and warlike king to abandon the advice of Julian, who urged the further prosecution of the war. Finally a treaty was signed with the infidel

Turks—its solemn oath being ratified by the Christians on the Gospels and by the Turks on the Koran, and, to complete its sanctions, for the first time in history the Eucharist itself was added and offered as a pledge of security to the Infidels.

No sooner, however, had the young King quitted the fields of crusading glory for the more pressing but less glamorous troubles of his own dominions, than the honour with which he had been hailed was turned to reproach, and the expectant Europe that had crowned him with applause now heaped him with abundant shame. Cesarini watched closely every movement of the king and seizing the appropriate opportunity inspired him again with the glories of a new crusade. The sanctions of the former treaty with the Turks were waived aside with that characteristic disregard of the Gospel and of the Eucharist, which only hatred of an enemy and the passion for victory can inspire. The astute and not too scrupulous Cesarini now wrote of the treaty, declaring such "unadvised words mutually bandied in hope and fear" could not "have the name and sanctity of a treaty; when that alone is rightfully a treaty which is entered upon by those who have a right to treat." His arguments reach their climax in the assertion that "to whom faith cannot be given without criminality, to him it cannot be kept without still heavier guilt."

The fatal history of the battle of Varna is well known, but the tragic end of Cesarini is wrapt in obscurity. We only know that he perished in some wild and desolate mountain pass of Thrace—and a rumour has recorded that the only council member who protested against the breach of faith with the Turks rode up to him in the hour of his death, taunting him, "'Tis just that you should finish thus—you who made the apostolic see perjure itself, and taught mankind that God sanctions treachery and infidelity. To him you shall now answer for your motives as for your words."

However dark may seem these last years of his life, Cardinal Julian was ever inspired by motives which, if misguided, were always unselfish, and beside his contemporaries he appears al-

most a hero. His utter devotion to the Church, his noble refusal to become the rival of Eugenius, and his blameless life are attested by all. He was simple in his habits, in his charity liberal and in his zeal for the Church and for its reform untiring. A man of natural gifts and great talents, he possessed above all an irresistible charm—and adorns a period of history which is strangely lacking in inspiring men and unselfish leaders. We may well conclude our brief study with the words of his biographer, Vespasiano da Bisticci, "I have known a great many holy men, but among them none who was like Cardinal Cesarini; for five hundred years the Church has not seen such a man."



## IS DEATH FRUSTRATION?

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### I

The notion of life, of "inherent spontaneity," as being one of the ultimately real things, is very old. Life thus thought of means literally change. And organic change is not only life, but death as well. Looked upon as together constituting change, life and death are not irreconcilables, but are, rather, two facets of the same thing: they are not opposites, but reciprocals. As life is change, so, too, death is change. In the same sense that life is real, death, too, is real. So, and not otherwise. Indeed, the manifestation known as physical death is the greatest change we encounter in all this changing world. Any philosophy which would waive the reality of this, which would hold apparent change to be no more than a pointer to the changeless, has primarily death to explain away. Death looms up as the ultimate, inescapable challenge to any such philosophy, whether it be merely an individual's fireside way of comforting himself or a systematic interpretation of reality.

If change be allowed as a function of the real, as the meaning of life, how much more, then, must it be allowed as the meaning of death! Even the change from the flickering life of the dying to the immobility of the dead is a change so shocking that one cannot become accustomed to it. The thing we know as "sudden death" is even more amazing, more baffling. Indeed, in any form, this change from organic to inorganic, this so common manifestation, is comparable only to that occurrence which we may puzzle over and wonder at, but have never known or seen: the birth out of organic inertia of organic life. This is, in fact, the greatest change in our experience. If we literally went up in smoke, it would scarcely be more marked. Death is the great

enigma, the great paradox. "Out of nothing, nothing comes"; and, conversely, nothing real can vanish. Yet, from before our eyes life vanishes, and there is no knowing where.

How much of change is appearance, and how much of it is real? It is the old question: is this world of ours Being in the trappings of the transitory, or the transitory in the guise of Being? Is death our escape from the transitory, or the seal of the transitory upon the fallacious stabilities we try to cling to? The answer lies beyond. Death is the crucial test of transience with no human witness to gauge the result.

## II

The enigma of human death confronts us in two aspects, first simply as the termination of life, and second as the gateway to possible immortality. By immortality, as I use the word, is meant personal survival of death. But, if it mean that, it means inevitably much more. To concede survival is to protract it. If death be not the end, we need not, indeed, we conceivably cannot, conjure up another. So immortality need mean no more than survival here. Give it an inch, and it takes an ell.

In this first part of the discussion, death is taken in the first aspect, as merely the termination of life. This death is inevitable; immortality we may win or we may not. Death is just around the corner. Immortality is on the knees of the gods. Letting it rest there temporarily, therefore, we consider the meaning of death as the end of life simply, as the jumping-off-point. How shall we think of such death? How shall we value it? Shall we regard it as good, in other words, or as bad, that life is rounded with a sleep, that we have this definite climax to look forward to, whose time we cannot foretell but whose event is sure? Is death, simply as the termination of life, a curtain we cannot see through, a veil we cannot pierce, a blank wall against which we must all eventually be dashed—is this frustration? Does this annihilation entirely vitiate us?

There are three facets to this death: the death of those we love; our own death; death in general. In the first place, the death of

those we love. Here is, perhaps, death's most probing, most relentless sting; this is his greatest victory. For life is never the same after someone we love has died. This is not necessarily to say that the pain is never healed, nor yet that the loss is never compensated by new interests, by new love. But even in the cases where this reviving process is complete, after death has done his work, there remains in those who are left a deep-seated distrust of life, a sense of disaster lurking ahead, a conscious steeling of ourselves against it almost from day to day that makes all life quite different to what it was before. In addition there are overtones to this apprehensiveness—I suppose they follow the individual temper: either a sense of weakness, a feeling that we shall surely sink under another blow; or else a sense of strength, in that we have met one ordeal knowledge that we can meet all ordeals, a stronger confidence, a feeling almost of invulnerability. This strength, indeed, comes at the price of this weakness: it rises like the phoenix from its own desolation. More immediate, of course, is the loss itself, the emptiness, the illusion of unreality: in a word, pain. Here is the barbed sting.

The mystic experience that often follows the death of a loved one is fully documented. Since it rests on a presupposition of immortality, it need not be considered here where death is looked upon as final. Further, its validity is unassailable, in a sense: it can be neither verified nor disproved. It rests on reported direct experience which cannot be shared by the subject any more than it should be waived by the investigator. Consideration of it is omitted here as being beyond our scope.

In taking those we love away, then, death does his worst to us. Yet, if we are wise enough to know it, we may stand before the death of our beloved as we stand before a great work of art. Death like art eternalizes its object. Death crystallizes a relationship, if we allow it to, fixes it as if in marble, rescues the beloved from the depredations of time, forever preserved, untouched by change. This view of death comes not at once. It is a discipline. Though in the mood of poetry, it is none the less

real for that. It is in the mood of Keats' great ode, which is as nearly timeless, perhaps, as it is possible to be:

"She cannot fade, though thou hast not thy bliss;  
Forever wilt thou love, and she be fair."

But this outwitting of time, as a matter of cold fact, is it not for a temporal moment only, for a span of years? Memory is implicit in all we know of time. No one knows to what degree memory is mortal. But if time is an intensive thing, as Bergson<sup>1</sup> says it is, how much more is memory intensive! Yet time, as registered by memory, somehow outstrips it, or escapes it. We cannot but think of time as going on, either extensively or intensively beyond the scope of memory, of memory as falling short, as eluded, as foiled by time. Can we, by the stroke of death, snatch our beloved from time's despoiling? Can we in death as in art win this temporal victory over time so that the dear relationship has been all but immortalized? The answer, as I have said, depends on memory. But memory must be free, must keep the pace. Somehow the treasured past must be linked to the difficult present. There must be no breach, no chasm. And grieving makes such a breach. Mourning widens it. The wearing of customary suits deepens it. After the period of formal mourning is over, the past is usually very definitely the past, the present quite obtrusively the present. And to those periods of mourning which know no end, for those mourners who refuse to quit their treasured past, there is only futility. For time has shaken itself free of memory, and they are left. The wise man accepts bereavement very quietly, marks it not with solemn black, does not brood over it or cling to it or live in it. He makes friends with it, rather; he goes along with it, and it with him. He does not stand before a work of art; he lives it. For him his beloved is untouched by change. Time, which is, perhaps, intensity, smiles on his little victory. Memory, which is certainly intensity, blesses it. Happy pictures, happy recollections of the past, hold out their hands to him, come trooping back.

<sup>1</sup> Henri Bergson: *Time and Free Will*.

To accept, and then to keep the pace: to remember by forgetting. There is a balm here, companionship as vivid as the communion of saints.

### III

The death of those we love is one thing: our own death is another. Looked at apart from prospect of immortality, our own death might be awaited in any one of a number of moods. It might be awaited with fear, with indifference—hardly with ardor, except as release. Fear in the face of this inevitable dénouement is almost instinctive. Death looms ahead as definite interruption—and we do not want our little enterprises, our brief plans, to be truncated. Apart from this, our fear of death is but blind terror before the pall of nothingness, in the last analysis fear of the unknown. This is a fear that cannot entirely be allayed, that even Lucretius with his magic formula could not lull. Lucretius, and the Stoics, too, saw in this blind panic a terrible corrosive upon the abundant life. Fear of death in those days, as in the days of early Christianity, meant fear of eternal punishment, fear of that exultant, ghoulissh shriek: "Vengeance is mine!" They strove to allay it not by the concept of a God of love. This was to come later. They simply strove to show that death was not an evil, that it might be possible and would surely be dignified to "retire like a guest sated with the banquet of life and with calm mind embrace a rest that knows no care." Lucretius accepted death graciously as release that was offered; the Stoics accepted it eagerly as oblivion that was due.

This notion of oblivion still has its balm. Today, as then, facing the facts strips death of its terror. What would life be without death, conditioned as life is conditioned, but a further rolling up of physical illness and increasing senility, all the disabilities that flesh is heir to aggravated and intensified as year followed year in a slow march towards eternity? Fear of death is less the fear of oblivion than fear of what so often precedes it: illness and loneliness and the humiliation of dependence, accompanied perhaps by pain, with old age for a bedfellow. These are

the things that we fear when we fear death even more than we fear the dark unknown. The increasing sapience of the medical profession is no very great reassurance. Surely we are not so weakly afraid of the dark nor so clingingly dependent on the light as to covet the protraction of any such alternative for clean oblivion! With horror we reject it and prepare to greet death with a cheer, of fortitude or of enthusiasm.

In thus endorsing death for ourselves we so endorse it for our loved ones. And endorsing it even for our loved ones, we endorse it in general. If we deem it the lesser of alternative evils, if we all but welcome it on the same basis, we have ipso facto for all mankind called it at least not bad.

One thing death is: it is culmination. "No man is happy until he is dead" is a phrase attributed to Solon. We might add, by way of paraphrase, no man is complete until he is dead; no man can be studied until he is dead; no man can be judged until he is dead. I wonder if, without death, life would not be so fluent that we could scarcely pick out of it values sufficiently stable to hold important. Death loves a shining mark; but it is death that makes the mark shine. Beauty; truth; courage; justice;—all the grand Platonic virtues which are no less grand for us—these are born into a man's life and need nothing to enhance them but completion. Completion comes with death. Death is a powerful factor in the making of a person: there could be no final personal unity without it. In the presence of death, personality crystallizes out in comprehensible simplicity. Curiously, it is not always, nor often, the person at the moment of death who survives—and when I say survives here, I mean survives as a value for the mind of man. It is the high-water-mark, the crest, of personality which survives in this sense: we survive in the moment of our intensest meaning, and not in any regress. Merely to have attained a certain spiritual stature is to immortalize it. The integrity in beauty of a person is an integrity forever. This could not be so if there were no such thing as death. To quote Epictetus: "Know that you are cursing men when you pray for them not to die: it is like a prayer not to be ripened, not to be reaped." And Jesus:



"Except a corn of wheat fall into the ground and die, it cannot survive."

Is death, blank death, frustration? Or is it fulfilment? Could there be fulfilment without death? Many a leader dying for an apparently lost cause would answer no. Many a cause has been revived, has been imbued with something like eternal life, through the death of its leader. Whether Plato was present or not when Socrates drank the hemlock, Socrates, peering about the prison cell into the eyes of his friends, might have all but guessed him there. Jesus on the cross, looking down at his disciples, must have seen in their faces that he had not lived and now was not to die in vain, must have seen in them that even this ghastly fiasco, this ignoble death, was not to be frustration but fulfilment. No one in this life attains his ideal. But death has realized many an ideal. Furthermore, we know we have not an eternity in which to drift through life. Death is not a blank wall, but a spur. Whatever of fulfilment our lives achieve is wrested from them at the price of death.

So death is more than an "ice-blue winding-sheet." Even if it be the ultimate end of us as selves, it is more than that. Immortality rests on the knees of the gods. We may cling to them or we may cut adrift. Whether we cling or whether we cut adrift, whether we believe in immortality or not, at least we have the comfort of knowing that this little life is not all. Life has one supreme gift to offer which she withholds as long as she can. Death is the final trophy offered by life.

#### IV

Death is a matter of fact. Immortality is an open question, very possibly a question that will never be closed. All meditation upon the meaning of life, religious or philosophical, brings it to mind; it is induced alike by hopes; by love of life; by that resurgent fear of death; by a fundamental inability of our minds to conceive discontinuity; by a kind of mental or spiritual vigor, the essence of being alive, which refuses and fails to conceive it-

self as transient. There have been many theories of the life after death, from vagrant individual theories which are scarcely voiced to theories like Plato's, like the Christian theory, like Kant's, which are ramified through their contemporaneous philosophies like roots or like tendrils. All theories of immortality are speculative, some with a thin scientific bloom upon them, others based on analogy, on parallels, on probabilities, but frankly not based on empirical findings. It is this, the fact that they are speculative, which makes us in an empirical age reticent to express them. They are intimate, shot through with human longing, sometimes felt too revealing to be revealed.

Of the soul as immortal, of death as a gateway, no one has spoken more beautifully, more persuasively, than Plato.<sup>2</sup> To Plato immortality is the soul's essence and not a gift conferred. Entirely simple in its nature, the soul can neither be dissolved nor changed; complete indestructibility is its guarantee of life eternal. Chained to the body for a temporal period, it knows itself an alien, chafes at its servitude, longs for freedom to resume the life of contemplation from which the body's urgency has snatched it. The soul is the principle of life, and, as such, captain of the body. Its immortal calling is the hushed contemplation of ultimate concepts: beauty, truth, eternity, unchangeableness. The philosopher, the lover of wisdom, looks eagerly for death, and while he lives on earth communes with the infinite as much as he is able, straining to be free for absolute contemplation through all eternity. "What is purification," Plato says, "but the separation of the soul from the body; the habit of the soul gathering and collecting herself into herself out of all the courses of the body; the dwelling in her own place alone; as in another life, so also in this as far as she can: the release of the soul from the chains of the body. . . .

<sup>2</sup> In discussing Plato's view I confine myself to the "Phædo." Though Plato further develops his belief by the beautiful and elaborate myth of the "Phædrus," he does not essentially change it there, and in the later dialogues, where he does change it, particularly in the "Philebus" and "Timæus," he has altered his position to such a degree that, in a discussion of this length it is necessary to select one or the other. The "Phædo" is clear and specific and relevant to my intention; therefore I have taken it as my document.

Then she passes into the realm of purity, and eternity, and immortality, and unchangeableness, which are her kindred, and with them she ever lives." To Plato immortality was the soul's fulfilment.

The Christian theory of immortality in its higher reaches came down to us from Plato, touched to a more passionate mysticism by contact with Plotinus and the neo-Platonists. Just where the notion of the "resurrection of the body" entered Christian theology I am not theologian enough to know. There is little doubt that in its inception it did not refer to the physical, tangible thing we now call a body. Paul very definitely says in the First Epistle to the Corinthians, "There is a natural body and there is a spiritual body"; and it would seem that, to whatever degree later theologians may have confused the issue, the early theologians, when they declared for the body's resurrection, were thinking of this spiritual body, which Plato called the soul, which Plotinus called an emanation from the Mind of God. The Christians' concept of "the last judgment and then heaven or hell for all eternity" was the expression of their belief that the Lord their God was a just God. Retribution was justice, and justice was a virtue so high up in the scheme of things that God Himself could not be thought to be above it. It was God's unswerving sense of justice which condemned the wicked and rewarded the good—a simpler justice than our present complexness allows, when we find it increasingly hard to tell them apart!—and it is worth noting that His reward to the good was given in the form of Platonic satisfaction: eternal contemplation (with or without accompaniment upon the harp!).

Intelligent Christians today, however, do not so conceive the life after death. This earthly life they see as a part of a larger plan: a part as little understood as the plan is, but that is no better understood, certainly, if it be conceived to be the whole! Speaking not by any means *ex cathedra*, speaking even less *ex libro*, I take my courage in my hands and say that intelligent Christians today conceive the after-life as a continuation, a further exfoliation of what may be held to be the highest of our earthly values:

growth. Yet I might quote two pertinent passages *ex libro*, confident that there are many others discoverable: two prayers taken from the revised edition of the Book of Common Prayer. The first is from the service for the Burial of the Dead: "Remember thy servant, O Lord, . . . and grant that, increasing in knowledge and love of thee, he may go from strength to strength, in the life of perfect service in thy heavenly kingdom." The second is from the Communion Service, in which God is asked to bless the departed: "Beseeching thee to grant them continual growth in thy love and service." Enlightened Christians no longer envisage the after-life as a scene of retribution—unless it be the retribution of chagrin at having missed so much of the implicit meaning and so many of the opportunities of life. If we are conscious of ourselves and of our past at all, we can hardly hope to be spared this (unless we base our hope upon a rigid determinism); and it may be that this will turn out to be a very effective kind of hell.

God's far tribunal will not weigh and rate  
Our lives to sanction or condemn their sum,  
While we, like slaves before their master, dumb,  
But pleading, lift our eyes importunate.  
Enthroned, He will not coldly compensate  
High virtue or pronounce unerring doom;  
That flaming presence in the Judgment Room  
Grants us a far more purifying fate.  
When the great Book of Evidence is read  
By Truth's austere, uncompromising light,  
Judgment and verdict will be uniquely ours.  
Each, in his heart knowing the life he led,  
Cheap victory, or brave but losing fight,  
Will feed on ashes, or the breath of flowers.

Growth, then, may be conceived to be the meaning, the great *desideratum* of the life after death. Growth may be looked upon in two ways: as the attainment of successive, removed goals, or else as a principle at work. Growth, that is, may be marked by milestones of achievement along the way; or it may be a continuous process. The first meaning of growth, growth as achievement, is sanctioned, is validated, by the happiness or pleasure which accompanies an individual's conviction that he has

now achieved something, to him "worth while," which at some former time, yesterday, or last week, or last year, he could not have achieved. Actually this happiness, in a Utilitarian sense, is his goal. The second meaning of growth is more idealistic, less readily measured, impossible to standardize. Not concerned with goals, it consists in an individual's continuously desiring or expressing in his own mental or spiritual make-up what we think of as "higher" values. This growth is often not sanctioned by pleasure. Happiness is here decidedly not the goal, the end we strive for. This growth is an experience and not a goal, a continuous enrichment. It is often, it is usually, experienced at the price of pain. True, this growth, even at the price of pain, brings happiness, gives pleasure. But the pleasure here is secondary, is an accompaniment, an overtone. This second meaning of growth is the meaning of the two prayers quoted. It is, perhaps, our highest value, the thing we most desire. It is this sense of moral continuity, this urge to continuance in the quest and in the realization of abundant life, "more life and better," which more than anything else might be at once the Christian meaning of immortality and the guarantee of its worth. Lowes Dickinson says of this meaning of immortality: "It is real. It governs all my experience and determines all my judgments of value. If pleasure hampers it, I do not desire pleasure; if pain furthers it, I do desire pain. . . . The whole strength of the case for immortality, as a thing to be desired, lies in the fact that no one in this life attains his ideal. . . . My contention then is that immortality is desirable if immortality means a fortunate issue of the quest of our souls."<sup>3</sup> This view seems to be, in the last analysis, an expression of that spiritual vigor I have already spoken of, conscious aspiring life, the thing which the poet Vaughan calls "bright shoots of everlastingness." It differs not greatly from the liberal Christian idea as I have tried to set it forth: immortality as growth, the value of values, transmuting and transcending even pleasure and pain.

<sup>3</sup> "Is Immortality Desirable?" Ingersoll Lecture delivered at Harvard University, 1908.

It is this conscious striving towards fulfilment which is the pith of Kant's rooted belief in the immortality of the soul. Kant's view of the life after death, as expounded in his "Theory of Ethics" is quite opposite to a theory of retribution, and there is no reason to doubt that the more modern and liberal Christian belief owes much to him. Finding in man this conscious striving towards the ideal of morality, which is not and in the nature of things cannot be attained in his short span of earthly life, mutilated as it is by an imperfect accord between the will and the moral law and the actual deed, Kant, calling this ideal a divine command, not superimposed upon us but implicit in us, postulates immortality as a needed and none-too-protracted period for its realization. Immortality cannot be proved, he asserts, but it must thus be postulated. So he lays down his calm and yet impassioned postulate, to the intent that man, conscious of the aspiring trend of his nature and of "the progress he has hitherto made from the worse to the better, and the immutability of purpose which has thus become known to him, . . . may hope for a further unbroken continuance of the same, however long his existence may last." "Otherwise," Kant goes on to say, "we concede that the moral law is indulgent, conformable to our convenience, or else that our moral efforts are mere fanaticism, impossible of success." This is, perhaps, as close to scientific fact as speculations on immortality will ever come, for Kant's moral idealism is based on actual though subtle findings. It is instinct with faith in man's high spiritual destiny.

## V

Death, if it be the gateway to immortality, is certainly not frustration. What it is—who can say? We know literally nothing of a possible after-life, except that it cannot fail to be entirely different from this. Its problems, if it have problems to offer, will not be the problems we wrestle with here; its satisfactions will not be our satisfactions. It could not conceivably be a prolongation of this life, with the inequality and cruelty we sooner or later learn to be the earmarks of this, or with this life's



subtleties and humor, creature comfort, physical enjoyments, high striving, wringing emotions of pleasure and pain. Most, if not all, of the bleakness of this life comes as a direct result of our physical organisms: failure of the physical system through illness or old age or injury; increasing loneliness in the loss of those we love; a sense of futility resulting from our inability or the inability of those about us to control the emotions that are so closely tied in with the physical life. Most, if not all, of the merriment of this, the friendship, the human sympathy and beauty and love, are intricate in the physical. The whole gamut of disaster, the whole gamut of joy, the whole gamut of interest, has its rise here if not its entirety. Certainly the physical, which we know does not survive, accounts for enough of life's terror and enough of life's blessedness to make it obvious that any life which shuffles off this involvement must be fundamentally different. Whether better or not is another question.

And yet it is not out of line to hope that it may be better. If death is a hurdle, if it is something we clear at a bound, if there is a beyond that we achieve, it must mean that we are more than mere protoplasm with a generous modicum of consciousness to tone it up. For this is what dies. What survives must be another substance: "a spiritual body," Paul said. If death is a hurdle, we must be imbued with spiritual power, with power beyond consciousness. Consciousness is at the beck and call of that "external world" of which it is itself a part. Consciousness is a phenomenon tossed up out of the "trends" of evolution. It is not too much to hope that spirit may be above all this, may be not a function of this world at all but a directing force that can understand the gorgeous mystery, that, having overcome it, forges ahead. If death is a hurdle, it is not improbable to believe that there is a goal.

## AN ARISTOTELIAN THEORY OF PRAYER

By VICTOR LYLE DOWDELL, Portland, Maine

With the Aristotelian studies of Werner Jaeger the Christian may pick up the torch and find Aristotle more helpful in the art of prayer than ever any Schoolman found him.<sup>1</sup> The dialogue and letters of Aristotle reveal the inner personality and solid conviction of the man and give him value for all time.

According to the original nucleus of Aristotelian metaphysics, the God to whom the world is subordinated is the transcendental unmoved mover, who guides the world as its final cause; he does so by reason of the perfection of his pure thought. While Aristotle calls the ether divine, he does not call it God. Aristotle's greatest innovation is the doctrine that the world is eternal, and in respect to this innovation (which he wrought for a special purpose) no thinker has ever been more misrepresented in commentaries. Since it does not come from any of the existing treatises, the doctrine is doubtless from the dialogue *On Philosophy*, which is completely Platonic and, after elimination of incompatible material, ought to be much prized. It contains the root of the ontological argument: in general, where there is a better, there is a best; and the best thing would be the divine. In this work he examines the psychological sources of belief in God; he had had a religious experience and he seeks to help others to have the same experience; no mere curiosity inspires him to write about

<sup>1</sup> Werner Jaeger, *Aristotle, Fundamentals of the History of his Development* . . . Translated . . . by Richard Robinson (Oxford, 1934).

Jaeger's conclusions are based upon authentic fragments of Aristotle. The chief unfavourable criticism of Jaeger is in the matter of chronology which is not altogether accepted by D. J. Allan (*Philosophy*. London: Macmillan, 1935, vol. 10, pp. 96-98). Allan says that "what matters is that no other *Gesamtbild* has been set up to challenge his [Jaeger's]." A good appraisal is made by G. R. G. Mure in *Aristotle* (New York: Oxford Press, 1932, pp. 254-274). Jaeger uses the Teubner edition of Rose's *Aristotelis Fragmenta*, 1886.

his experience in a cold scientific way. He knows that no logic could reach the force of conviction which comes from the soul's inspiration. "Nobody," says Jaeger, "in the ancient world ever spoke more beautifully or more profoundly about the personal and emotional side of all religious life."<sup>2</sup>

The essence of religious devotion, with Aristotle, is inner composure; and preparation in a devotional manner is necessary before entering the temple of the cosmos. In his treatise *On Prayer*, he wrote that God is either *nous*<sup>3</sup> or something beyond *nous*. Jaeger asks, "Why write a book on prayer, if not to show that we shall not think it unworthy of a philosopher to approach Godhead in prayer so long as we take it to heart that God is *Nus*, or higher than all reason, and that only through *Nus* can a mortal approach Him? Neither Schleiermacher nor Kant distinguished more sharply between faith and knowledge, between feeling and understanding, than did the originator of speculative arguments for God's existence in his classic pronouncement: 'Those who are being initiated are not required to grasp anything with the understanding (*mathein*), but to have a certain inner experience (*pathein*), and so to be put into a particular frame of mind, presuming that they are capable of this frame of mind in the first place.'"<sup>4</sup> Borrowing from the mystery-religions Aristotle sees that it is the spiritual factor and not intellectual significance that made those religions alive. Religion is seen by the philosopher to be possible only as personal awe and devotion, a particular kind of experience which may be enjoyed by those who are equipped to receive it. Religion is "the soul's spiritual traffic with God."

The subjective conviction of God's existence comes, for Aristotle (as for Kant), from two sources. The first is man's experience of the inspired power of the soul which takes on its own real nature at death; the second is the starry heavens. In the work *On Philosophy* Aristotle uses Plato's figure of the cave but

<sup>2</sup> *Ibid.*, p. 159.

<sup>3</sup> *Pneuma* (spirit) in the Fourth Gospel.

<sup>4</sup> Jaeger, p. 160.

with a new attitude toward the world. Aristotle's men are "modern, cultivated, satiated, miseducated persons, who bury themselves like moles in the sunless and comfortless splendour in which they are seeking their dubious happiness. He makes them ascend one day into the light, there to perceive the drama that he himself sees, the immeasurable marvel of reality, the divine structure and motion of the cosmos. He teaches them to contemplate, not a supernatural world, but that which is visible to all and yet seen of none. He is conscious of being the first Greek to see the real world with Plato's eyes. . . . What he gives us instead of the Ideas is the contemplation of the wonderful shapes and arrangements of the cosmos, a contemplation which, intensified until it becomes religion, leads up to the intuition of the divine director of it all."<sup>5</sup>

Aristotle believes that contemplation is for the many, rather than for the few. The ordinary Greek of his day was suspicious of the cults which sought to traffic with the unseen; but Aristotle is bold in his *Metaphysics*, and he is earnest in inviting us to make our abode in eternity. Man's happiness lies not in the greatness of what he possesses but in the proper condition of his soul; only the cultivated soul is happy. The *Protrepticus* glorifies the pleasures of contemplation; the highest work of all comes with the capacity of the soul whose value does not lie in bringing about a mere result. This capacity is pure intuition in the conception of which there is a unity of being, action, and production. It is the contemplative vision of the intellect which is the highest form of life, and the vision is active and productive in a higher sense than in any other form of life. Was not the purpose of our birth "to gaze upon the heavens"? Jaeger thinks the *Protrepticus* doubtless culminated in a description of the *vita beata*, and there are good reasons for the belief, for both the matter and the form bespeak such a conclusion. Jamblichus in misusing the *Protrepticus* introduces phrases like "the heavenly path" and "the realm of the gods" from the Neo-Platonic vocabulary, but the true Aristotle gleams forth with lament for the disproportion between

<sup>5</sup> *Ibid.*, p. 164.

the pains required to get an earthly living and the time that we devote to the only valuable and eternal things. Life becomes the "death" of the immortal soul, and death the escape into a higher life. If one is to cultivate the contemplative life, he must keep himself as free as possible from the distractions of practical life, not becoming too deeply involved in mortal affairs and not losing himself on the false trails followed by humanity, for all such things only hinder his return to God. The super-sensible process of the soul's ascent is made to include man's moral obligations as well, and we are unfair to Aristotle if we ascribe absolute validity and independent worth to his ethics.

In conclusion, these thoughts so briefly outlined should serve to start fresh study of the Stagyrte. Though he is the only philosopher who never had a renaissance, his real help for Christian devotional life is now for the first time presented by Jaeger. There is a God, transcendent and immanent,<sup>6</sup> before whom man ought to stand in awe and reverence, communicating with him on a level far beyond the level of mere discourse. Before him man gazes and finds his new life truly blessed. But first man must become the *good* man; he must prepare himself, else he cannot behold God as he is, as eternal reality unchanged. The spark that lies in man teaches him to seek hours of retirement from the practical life in order that the spark may become a powerful light to show him things as they are.

<sup>6</sup> Aristotle never made an adequate reconciliation of the conceptions of immanence and transcendence.

## NOTES AND COMMENTS

By BURTON SCOTT EASTON, General Theological Seminary, New York

William Frederic Bade (March 4th) was born in 1871. Educated in the Moravian College in Pennsylvania, he taught there until 1902, when he went to the Pacific School of Religion in Berkeley, California, as dean and Professor of Old Testament. Dr Bade is best known through his archæological work in Palestine.

Charles Sears Baldwin (October 23d) was born in 1867. Educated at Columbia University, his life was spent in the English faculty there, except for two years (1909-1911) at Yale. Among his writings that touched on theological themes are *The English Bible as a Guide to Writing* (1905), *Bunyan's Pilgrim's Progress* (1905), *God Unknown* (1920) and many studies in medieval literature.

Clayton Raymond Bowen (October 17th) was born in 1877. Trained for the Unitarian ministry at the University of Chicago and Meadville, he spent two years in parish work but in 1905 he began teaching New Testament at Meadville, was made professor in 1911 and held this position throughout his life. In 1911 he published *The Resurrection in the New Testament*, perhaps still the best book on the subject for objectivity and appreciation of the religious elements involved.

James Henry Breasted (December 2d) was born in 1865. His education at various institutions, in this country and abroad, led to his appointment in 1894 to membership in the staff of Egyptology at the University of Chicago, an association he maintained until his death, although he ceased his work as instructor in 1925 to take charge of the Oriental Institute in the Near East. As an Egyptologist Dr. Breasted ranked among the very first. His most familiar work was his *History of Egypt* (1905), but a bib-



liography of his writings would be portentous; many of his most important contributions are to be found in his contributions to the technical journals.

Edward Staples Drown (January 24th) was born in 1861. His entire academic career was associated with the Episcopal Theological School in Cambridge (from 1889), always in the department of systematic theology. He wrote very little for publication, but his influence was wide.

Frank Hugh Foster (October 22nd) was born in 1851. Educated at Harvard and Andover he entered the Congregational ministry, and his life was divided between pastoral work and teaching. His most significant books are *Christian Life and Theology* (1900) and *A Genetic History of the New England Theology* (1907), but he was most widely known as a constant contributor to *Bibliotheca Sacra*, which he also edited for a time.

Thomas Frank Gailor (October 2d) was born in 1856. Educated at Racine College and the General Theological Seminary he entered the Episcopal ministry in 1879, became Bishop Coadjutor of Tennessee in 1893 and diocesan in 1898. From 1882 to 1893 he was at the University of the South, as professor of church history, chaplain and (later) vice-chancellor. His writings were of a popularizing and devotional nature.

Ferdinand Kattenbusch (December 12th) was born in 1851. Educated in Göttingen, he joined its teaching staff in 1876, went to Giessen as full professor in 1878, returned to Göttingen in 1904 and was called in Halle in 1906, where he remained until his retirement in 1922. His chief interest lay in comparative symbolics, in which field he was a recognized authority, although only the first part of his *Lehrbuch der vergleichenden Konfessionskunde* (1892) was ever published. His many works on Luther (from 1893 until almost the end of his life) had naturally a more limited appeal but are of great importance. Beginning with 1910 he edited the *Theologische Studien und Kritiken*.

Eduard König (February 15th?) was born in 1846. Entering the Old Testament field, he was appointed at Leipsic in 1879, went to Rostock in 1888 and to Bonn in 1900, retiring in 1922. The

first volume of his impressive *Historisch-kritisches Lehrgebäude des Hebräischen* appeared in 1881 (the third and final volume in 1897), and was followed the next year by the two-volume *Offenbarungsbegriff des Alten Testament*. This formidable beginning of his literary career proved no false harbinger of the unceasing output that was to follow, an output in no way diminished by his academic retirement or advancing years. The Old Testament was the invariable topic, with formal commentaries on Deuteronomy (1917), Genesis (1919), Isaiah (1926), Psalms (1927) and Job (1929), together with a flood of controversial pamphlets. Dr. König's conclusions were often highly individualistic and he did not bear contradiction meekly.

William Douglas Mackenzie (March 29th) was born in 1859. A South African, he was educated in Edinburgh and entered the Congregational ministry in 1882. In 1895 he became professor of systematic theology at the Chicago Theological Seminary and in 1904 he was called to the presidency of the Hartford Theological Seminary. His most serious literary work was the article "Jesus Christ" in Hasting's *Dictionary of Religion and Ethics* (1914), but he was the author of various volumes and many pamphlets.

Erich Schaeder (February 18th) was born in 1861. After brief earlier appointments he became professor of systematic theology at Kiel in 1899, remaining there until his call to Breslau in 1918. To Dr. Schaeder belongs the honor of beginning the revolt against Schleiermacher which has culminated in the Barthian scheme. His own system he entitled "theocentric theology," a phrase that is also the title of his best known work (1909-1914; third edition 1925-1928). To Schaeder himself the term implied emphasizing God's power rather than His love; critics, however, complain that the chief difference lies in terminology rather than in substance.

Reinhold Seeberg (October 23d) was born in 1859. After earlier appointments in Dorpat and Erlangen, he went to Berlin as professor of systematic philosophy in 1898, remaining there until his retirement. His position was what in Germany is

termed "modern-positive," a phrase that may be interpreted as "enlightenedly conservative," and his appointment at Berlin made him serve somewhat as a counterpoise to the great Harnack. Certainly his own *Lehrbuch der Dogmengeschichte* was written explicitly to correct the more famous homonymous work of his colleague and it is the better balanced book of the two, although of course nothing like as brilliant. (Incidentally, it was twenty-five years in the making; volume 1 appeared in 1895, volume 5 not until 1920). His own constructive theological system he set forth in his two-volume *Christliche Dogmatik* (1924-1925); compare his earlier *System der Ethik* (1911). Of a more popular nature were his *Grundwahrheiten der christlichen Religion* (1907; many later editions) and *Offenbarung und Inspiration* (1908); both have been translated into English. Dr. Seeberg also took a deep interest in social reform and was for many years president of the Church-Social Conference, supporting the movement vigorously in his writings, and exercising an enormous influence.

William Laurence Sullivan (October 23d) was born in 1872. He entered the Roman Catholic priesthood in 1899 and was made a teacher of theology at the Catholic University of Washington the next year. He threw himself whole-heartedly into the modernist movement, which was then at its height, and at its collapse in 1907 entered the Unitarian ministry. Three years later he published anonymously *Letters of a Modernist to Pius X*, which was the sole American contribution to modernistic literature and which at the time created something of a stir. After his entrance into the Unitarian body he filled a pastorate in Schenectady and was then called to the important All Souls' Church of New York City. Becoming a leader in Unitarian religious revival he was relieved of pastoral responsibility and given a national appointment as a mission preacher; work he found most congenial. Some years later, however, he accepted a pastorate in St Louis.

Reginald Heber Weller (November 22d) was born in 1857. Educated at the University of the South, he entered the Episcopal ministry in 1880 and held parish charges in Wisconsin until 1900,

when he was consecrated Bishop Coadjutor of Fond-du-Lac, becoming the diocesan twelve years later. He retired in 1933. Bishop Weller had an extraordinary reputation as a preacher.

Hans Windisch (November 8th) was born in 1881. From 1907 to 1914 he taught New Testament in Leipsic, for the next fifteen years was in Leiden and in 1929 went to Kiel. His earlier monographs, *Taufe und Sünde im ältesten Christentum*, *Die Frömmigkeit Philos* and *Der messianische Krieg* (all 1908-1909) are all still of value, but Dr. Windisch was best known as a commentator; he did II Corinthians in the Meyer series (a massive work) and Hebrews and the Catholic Epistles in the Lietzmann series; all extremely competent and sane. Noteworthy also were his surveys of New Testament literature that he published in the periodicals—he seemed to have read and assimilated literally everything.

## BOOK REVIEWS

*Studies in the Book of Ezekiel.* By John Battersby Harford. Cambridge University Press, 1935, pp. 164. \$2.50.

These studies are written as an introduction to the modern critiques of Ezekiel; indeed, if we may believe the late Professor Burkitt, as quoted in the Preface, they constitute the *only* such introduction in existence. The author reviews the criticism of the Book of Ezekiel through Herrmann (1908, 1924), then the contributions in succession of Hölscher (1924), Torrey (1930), James Smith (1931), and Herntrich (1932). Hölscher's view that Ezekiel wrote only in poetry is rejected. Besides being unsound, it would "cut out some of the finest parts of the Book" (p. 16). The author admits, however, that in *some* prose passages "a distinct change of atmosphere and coloring . . . justifies" their attribution either with Hölscher to a later editorial hand or at best with Herrmann to Ezekiel in his old age (p. 19). With Torrey and Smith he deals somewhat roughly, decisively throwing out the early North Israelite authorship advocated by Smith and Torrey's view that the Book was written as a work of fiction in the third century B.C. Herntrich, on the other hand, he follows pretty closely (as do Oesterley and Robinson in their *Introduction to the Books of the Old Testament*, 1934, p. 325). His conclusion is (p. 70ff) that "there are two main authors" of the Book, "and it has received additions by later hands. The first author was a prophet living in or near Jerusalem during the last years of the Southern Kingdom," to whom "we probably owe not only the denunciations or the earlier chapters, but prophecies of restoration (34-37) spoken in captivity." The second is a "man of prophetic soul, who belongs to the period of the Captivity and who dwells in Babylonia. He may have been a young disciple of the older man and he imbibed much of his spirit." He has given us the vision of the throne-chariot

in chapter I, of the glory of Yahweh departing from the polluted temple and of the ideal temple of the future in the midst of a truly holy land, to which the glory of Yahweh returns to dwell in it forever.

In the course of his appraisal of recent views the author frequently displays sound critical acumen, though at times his argument appears weak, as when, for instance, he apparently misses Torrey's point on p. 48. One cannot help wondering, however, whether such a swallowing in the lump of Hertrich's thesis is a good thing. May a reviewer be permitted to discern a gleam of unintentional humor in the author's grave assertion that "the outstanding wonder of this book of composite authorship is the unity of the spiritual message which it presents. The two men are essentially one at heart, though each has his own method of expressing the message"? (p. 72). It is a matter of regret that the author does not, as do Oesterley and Robinson, give some space to the "sober" treatment by Kittel (*Geschichte des Volkes Israel*, III, 1927, pp. 144ff), who has a different explanation of the wonderful unity—that it proceeds from one man. He might also have mentioned that both Sellin (*Geschichte des israelitisch-jüdischen Volkes*, II, 1932, pp. 33ff) and Eissfeldt (*Einleitung in das AT*, 1934, pp. 411ff) regard the Book as substantially a unit, and reject Hertrich's view.

These studies are reverent and genuinely religious in tone. The chapter on the Spiritual Value of the Book of Ezekiel is excellent. Interesting detailed studies are added in two Excursus on the meaning of "the House of Israel" and "the Divine Names in Ezekiel."

FLEMING JAMES.

*The Letter of Aristeas: a Linguistic Study with Special Reference to the Greek Bible.* By Henry G. Meecham. Manchester: University Press, 1935, pp. xxi + 355. \$3.00.

Recent years have seen a revival of interest in the Letter of Aristeas as furnishing light on Jewish life and thought in Alexandria. While its account of the origin of the Septuagint cannot,



of course, be taken at face value, yet it is felt that something of a reliable tradition lies behind the account. Dr Meecham explores another field: the linguistic phenomena in Aristeas, and the relation of the Letter to other *koine* literature.

The volume contains a rather full bibliography, a reprint of Thackeray's edition of the Letter in Swete's *Introduction to the O. T. in Greek*, and an exhaustive grammar of the Letter. Meecham has made a full study of the vocabulary, showing that 81 per cent. of the words used in Aristeas are used in the Greek Bible, while 88 per cent. of the words are found also in classical sources and 12 per cent. in post-classical literature. There are many points of kinship with Xenophon and Aristotle. The Hellenistic element is found to be most prominent in the syntax.

Meecham's work contains one other interesting point: of Hobart's 417 supposed medical words in Luke-Acts, he finds 80 in Aristeas. Only two of these are used in a definitely medical sense.

The work is of high quality, and shows good acquaintance with the papyri as well as with "biblical" Greek and literary *koine*.

SHERMAN E. JOHNSON.

*The Second Epistle of Paul to the Corinthians.* By R. H. Strachan. New York, Harper & Brothers, 1936, pp. xl + 149. \$3.50.

In this latest volume of the *Moffatt Commentary* Dr Strachan adopts the literary arrangement generally advocated by English-speaking scholars: 6: 14-7: 1 is printed first, followed by the last four chapters and then the remainder of the Epistle; 13: 11-14, however, is placed at the end. The very real question of the Pauline authorship of 6: 14-7: 1 is not raised, and the doubtful textual integrity of 11: 30-12: 1 is defended by an ingenious explanation of 11: 32-33. An "intermediate" visit of Paul is accepted. Paul's opponents are taken to be pure Judaizers, emphasizing both the ceremonial and moral aspects of the Law, who had formerly belonged to some diaspora Jewish sect influenced by Philo. But was there any such sect? How did it happen that its members had such influence? And how could

they claim a better right to the title "apostle" than Paul? Dr Strachan here seems overanxious to disassociate the Palestinian Christians from the Corinthian controversy; but his picture of the tension at Corinth is excellent and he points out how Paul's own polemic is not free from excesses.

The exposition is straightforward and singularly lucid—and in dealing with II Corinthians lucidity is extraordinarily difficult! As regards the more debated passages, a little too much energy is spent on the relation of 3:13 to Exodus (compare the excursus on "Christ the Fulfilment of the Promises" on pages 56–58). In 3:17 "the Lord" is identified with Christ and the first clause "identifies Jesus and the Spirit at least in the experience of men." The perplexing meaning of "naked" in 5:3 is hardly discussed: "there is no reason to think that Paul ever speculated deeply on this subject." But was not his recent danger of death a potent reason? 5:16 sets forth Paul's "refusal to be fettered by the mere example and even words of Jesus." This may be correct, but why is it argued that Paul could never have preached Jewish Christianity? The only reason given is that Paul preached a non-Jewish Messiah, "risen and exalted," but surely the Palestinians preached the same Messiah without finding him non-Jewish. And is an instantaneous change from Phariseism to the full Gentile Gospel thinkable? In the treatment of 5:20 the preacher gets the better of the exegete; to insist that Paul "is emphasizing the appropriate inwardness of the connexion between such a Bearer and such a burden" goes far "beyond what is written." Against most recent expositors the Rabbinic tradition is invoked in explaining 11:3; it is certainly tempting.

There is a curious slip on page 52 when the Ephesus riot is said to have occurred "at least two years before" writing the Epistle. It occurred just before Paul left Ephesus, and he wrote as soon as he reached Macedonia. A minor lapse gives a famous scholar the name "Wilamowitz von Moellendorff"; he was of course Ulrich von Wilamowitz-Moellendorff.

BURTON SCOTT EASTON.

*The Gospel and the Catholic Church.* By A. M. Ramsey. New York and London: Longmans, Green, 1936, pp. xiv + 238. \$3.00.

This is an important book, so important that it ought to be issued in a popular, cheap edition for wide distribution among people interested in Christian Unity. Mr Ramsey, who is sub-warden of Lincoln Theological College, attempts a solution of the old problem: how did the Catholic Church emerge out of the Christian gospel? He sees the Cross as the heart of the gospel, and the Church as finding its meaning only in participation in the Cross. Episcopacy is of the *esse* of the Church because it teaches "death to self," the subordination of local interests in the larger life of the one Body. In Christ all His followers die, all live; the priesthood, sacraments, liturgy all have meaning only in this corporate life.

Mr Ramsey is at his best in dealing with the creeds, as on pp. 127 ff. They exist to give some statement to a scriptural truth lying behind them; they are not to be fossilized into a scholastic system. The writer gives a survey of church history, interpreting the events of the middle ages, the reformation period, and Christian history since, in the light of his view of the Church. He has a high appreciation of the work of Luther and Calvin, while recognizing their shortcomings, and maintains that Barth bears witness to an eternal element in the gospel. His greatest kinships, however, are with St Augustine, Frederick Denison Maurice, and Fr Mersch, author of *Le Corps Mystique du Christ*, from all of whom he quotes frequently. The Benedictine liturgical movement he regards as an exceedingly hopeful sign.

The author finds the meaning of Isaiah 53 in the Cross. He does not face the development of New Testament tradition regarding the ministry, or the development of the Church idea in the New Testament. He seems to place the Fourth Gospel on a plane with the synoptics; but it is only fair to say that Mr Ramsey is approaching the New Testament to seek what theological guidance may be derived from it, and not raising the question of just what were the *ipsissima verba* of our Lord.

While many may not agree with every detail of the argument,

the approach is refreshing, and the reader will find no hardness or narrowness in the work. The reunited Church will be neither Roman, Protestant, nor Anglican; each of the schools has its own contribution to make to the whole.

SHERMAN E. JOHNSON.

*Adversus Judaeos.* By A. Lukyn Williams. New York: Macmillan, 1936, pp. xvii + 428. \$9.00.

This "bird's-eye view of Christian *apologiae* until the Renaissance" is a monumental study of an important phase of the history of Christian literature. Most workers, however, will find that it is a book for reference rather than one to be read through, since it gives a critical study as well as a summary of the contents of practically every extant *apologia* against the Jews. The book had its beginning, as the author tells us, in lectures delivered some years ago to a group of young men preparing for work among the Jews. One of its chief purposes is to show the methods made use of by Christian apologists of the past, in order that present day missionaries may not repeat the mistakes of their forefathers. Dr Williams quite candidly states that the classical weapons are of as little use today as the mediæval shirts of mail and halberds of ordinary warfare.

The scholarship of the work is astonishing, and contains even discussions of the textual tradition of the various works. Not the least interesting feature is Williams' contention that regular books of testimonies (not merely *one* book, as Rendel Harris thought) existed for apologetic purposes. This is suggested by the recurrence of apologetic motifs in works not apparently in literary dependence on one another.

This apologetic largely turns on interpretation of the Old Testament, and few of the writers could read or cared to read the Hebrew, contenting themselves with Septuagint or Vulgate. Accordingly there is rich material for the study of methods of allegorical interpretation. These methods, it might be added, changed little during the centuries. The last writer mentioned, Nicholas of Lyra, marks somewhat of an advance, but there are

few men of his gifts. Justin Martyr and Origen remain the fairest and ablest of the apologists, and their arguments were largely drawn on through the ages.

Dr Williams gives an excellent treatment of the Epistle of Barnabas, and throughout shows thorough knowledge of American and German literature in his field. On pp. 68 ff. he discusses the Dialogue of Timothy and Aquila, which is interesting for its witness to the old western text of Matt. 1:16, which Williams regards as very early. He notes that Goodspeed dates the document c. 200.

The writer shows sympathetic appreciation of literature which it is difficult to appreciate today. The Syriac writer Aphrahat, he says, will repay study today. To the reviewer among the most interesting works are the ninth century Letters of Agobard which, more than most of the documents, throw light on relations between Jews and Christians in the Frankish kingdom of that period.

The book is an unusually fine example of typography and binding.

SHERMAN E. JOHNSON.

*The Return to Religion.* By Henry C. Link. Macmillan, 1936, pp. 181. \$1.75.

This book explains how a professional psychologist has been led back to the Church and religion by sheer necessity, in order to find and make use of the transforming energies and attitudes needed by his patients. However, the volume is much more than an autobiographical account of the author's own return. He describes a great number of anonymous cases which not only proved the need for religion but responded only when religion was made a part of the treatment. There is much sound sense in the book which teachers and pastors will find useful and suggestive.

The great vice which Dr Link finds at the base of many psychoses is self-centredness. In his view this is characteristic of 'the natural man,' original human nature burdened with its entail of 'original sin'; religion in most cases means a process of extroversion as the individual grows more interested in others and

engages in activities centred in the need or the happiness of other persons. The strongest motive which can be brought to bear in effecting this transformation of human nature is the double motive of religious faith and love, leading to the sacrifice of self for the good of others. At the same time, the author recognizes the need for a practical expression of this objective interest; over and again he counsels the wisdom of securing a job and making good at it, even for those who think themselves economically independent of the necessity for toil or in other ways dispensed from labor. As for sex, the author tends to minimize its importance. On social questions generally, Dr. Link has some suggestive things to say, for example: 'Certain plans for social reform have gained tremendous followings because they are based on the psychological weakness in so many people. . . . In so far as such social reforms become a permanent part of the social structure, they will destroy the very people they are intended to save' (p. 131). He speaks very frankly of 'the vice of education' and inclines to agree with the late Speaker Cannon who said of a college education, 'I don't think it can do much harm to a young man of average intelligence.' He thinks that the C. C. C. Camps 'probably represent the first important stage in the revolution of education in America.' What he is interested in, of course, is the development of a rounded, wholesome personality and not just encouragement in the acquisition of knowledge, regardless of the use to which it is to be put.

Among the numerous books on psychology and religion which have appeared of late, this is certainly one of the most stimulating and suggestive.

FREDERICK C. GRANT.

*The Dhammapada.* Translated from the Pāli, with an Essay on Buddha and the Occident. By Irving Babbitt. Oxford University Press, 1936, pp. xii + 123. \$2.00.

The late Professor Babbitt's translation is really a revision of the translation of Max Müller in the Sacred Books of the East, in the excellent, clear style with which readers of the translator's



great books of literary criticism are familiar. Nothing is lost of the deep religious and ethical flavour of this famous old Buddhist manual of devotion. For example, the opening verses of Chapter I:

"All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the wagon.

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

'He abused me, he beat me, he defeated me, he robbed me,'—in those who harbour such thoughts hatred will never cease.

'He abused me, he beat me, he defeated me, he robbed me,'—in those who do not harbour such thoughts hatred will cease.

For never does hatred cease by hatred here below: hatred ceases by love; this is an eternal law.

The world does not know that we must all come to an end here; but those who know, their quarrels cease at once."

[I. 1-6]

The Essay, 'Buddha and the Occident,' is a brilliant exposition of the psychological outlook central to the teaching of Buddha, when he defines as 'A critical and experimental supernaturalist.' The distinctive quality in Buddhist teaching he finds in its emphasis upon the will, rather than feeling or intellect.

"The unification that Buddha seeks is to be achieved by the exercise of a certain quality of will that says no to the outgoing desires with a view to the substitution of the more permanent for the less permanent among these desires and finally to the escape from impermanence altogether. His assertion of this quality of will is positive and empirical to the last degree" (p. 84).

The contrasts with Western thought, even with Neoplatonism, are sketched in clear terms, and the Essay concludes with a contrast between the outlook of the West at the present day and that of Buddha. The usual question is reversed: It is not what we

think of Buddha, but what Buddha would think of us, which engages the author at this point. Readers of Canon Streeter's Bampton Lectures on *The Buddha and the Christ* should not miss this Essay.

FREDERICK C. GRANT.

*De imitatione Christi libri qui dicitur tractatus secundus et tertius.* Ed. by Paul Hagen. The Hague: Martin Nijhoff, 1936, pp. xvi + 181. Gld. 2.80.

Some years ago Dr Paul Hagen discovered in the City Library of Lübeck an old manuscript containing what appeared to be the original upon which Books II and III of the 'Imitation of Christ' were based. This earlier treatise was produced among the Brethren of the Common Life—its actual author was probably one or more of the disciples of the great Gerard Groote. What Thomas à Kempis did, apparently, was to take this earlier treatise which contained 'Admonitions concerning the Inner Life' and dealt with 'Inward Consolation,' a book addressed to pious laymen, and made of it a manual of monastic devotion. He added the present Book I 'Admonitions useful for a Spiritual Life' and Book IV 'A Devout Exhortation to the Holy Communion'; Books II and III of the *Imitation* which incorporated the older manual he revised and interpolated, making ten major insertions in Book III, together with some transpositions of order and a number of minor additions including prayers and single verses. The *Imitation* thus lends itself to a kind of 'documentary criticism' comparable to that which has been applied to the Gospels.

It is not at all astonishing that one of the world's greatest spiritual writings, the one, in fact, which in the western world ranks next to the Bible in popularity, should have grown up by this process of revision and enlargement. Perhaps the most surprising thing is the way in which upon a foundation of lay-devotion, a monastic manual should be produced; at the same time the fact that the *Imitation* has been used profitably by millions of devout laymen, of every sect, as well as by the members of religious orders, is proof of the permanence of that foundation.

In the present volume Professor Hagen has given the Latin text which he translated in his *Mahnungen zur Innerlichkeit* in 1926. In this beautifully printed little book the Thomistic additions to the text are printed in italic type, the older text in Roman.

FREDERICK C. GRANT.

*Christian Faith and Economic Change.* By Halford E. Luccock. New York: The Abingdon Press, 1936, pp. 208. \$2.00.

The character of this book is essentially literary rather than analytical. This is not to say that it is without insight or relevance to the basic economic forces at work in our times, but only that its presentation of the moral and spiritual issues involved in economic life is primarily that of the excellent preacher. In so far as economics is "the dismal science" its character fails completely to carry over into Dr Luccock's treatment of the subject. Flowing sentences and pungent phrases give it a literary distinction absent in most of the Christian social literature of today.

The author, a professor at the Yale Divinity School, adds his voice to the growing demand for (1) a philosophy of social well-being in Christian terms, and (2) the practice of Christian virtue in economic relations. With regard to the first, his knowledge of the growing literature of Christian sociology, a definite and coherent relation of theology to economic theory, would seem to bear a little cultivation. However, the lack of reference throughout to the work of the Anglican and Roman writers on the subject, and even to the liberal Protestant school so ably represented by Jerome Davis at Yale, may be deliberate. With regard to the application of the Christian ethic, Dr Luccock is wise and realistic enough to make clear the obstacles inherent in our present economy as a system apart from human motives. He concludes that without repentence ("a revolution in mental habits") there can be no hope of a Christianized order.

There are a few statements which some will find hard to accept, as on historical grounds the claim that "the only thing that can meet and cower the ghost of Caesar is the ghost of John

Calvin." His description of Gerald Heard as "the English historian" is a rather free use of that title. "Will Dysart" on page 139 should be "Will Dyson" (the cartoonist). As a manual of compelling quotations for the preacher on social subjects it is an excellent book. It throws little or no new light on the subject of the Christian faith in relation to economic change.

JOSEPH F. FLETCHER.

*A Catholic Looks at His World: An Approach to Christian Sociology.* By Bernard Iddings Bell. New York: Morehouse, 1936, pp. 130. \$1.25.

In these four lectures the author first explains briefly the Catholic point of view, then looks at the State, the economic problem, and the Church. The vigor of opinion and style are what we have learned to expect from the author; so also the tendency to caricature opposing viewpoints. The first and last lectures are the most constructive, for the other two, while full of drastic criticism of contemporary politics and economics, are almost entirely lacking in any statement of the Catholic tradition or contemporary program in either the political or the economic field. We learn the author's disapproval of democracy, Bolshevism, capitalism and the Nazi program; only for Fascism has he anything but condemnation, and here too he is more unfavorable than approving. But predicting the collapse of our contemporary economic and political systems, the author is content to leave to a more fortunate Catholic future the formulation of a program for both fields. Surely a sociology in line with the Catholic tradition need not be so negative; witness Demant's *God, Man and Society*, Reckitt's *Faith and Society*, and Tribe's *The Christian Social Tradition*. Canon Bell's theology is as stalwartly Catholic as any of these, and he writes better than they; but his sociology is more shadowy.

N. B. NASH.

*Barchester Pilgrimage.* By Ronald Knox. Sheed & Ward, 1936, pp. xi + 278. \$2.50.

*A Gift to Trolloprians!* The Trolloprians—and their tribe increases mightily—will hail with joy this projection of Barchester

and its famous characters into the twentieth century and even into our own day.

That amazingly clever Father Ronald Knox, long known and appreciated as an accomplished novelist himself (his flair is for detective stories), has always been a foremost enthusiast for Trollope. Who can ever forget his chapter in *Essays in Satire*, entitled "A Ramble in Barchester" with its map of the new English county which Anthony created? It was in that Essay published nearly ten years ago that Father Knox announced that "Barchester, caught once for all by the artist's brush in a moment of mellow sunset, lives on uncontaminated by change, in that attitude." And then he went on to say, indeed he thus concluded his essay—"There is no series of novels which more invite the continuator, none whose continuation would be more surely written down a sacrilege."

You see the idea was there in his mind; the tempter was even then at his elbow; and now he has yielded. He is himself the continuator in this astonishing *tour de force* which has brought Trollope back to life with a bound.

In six stories, each complete in itself, Knox has taken the famous Barchester families and followed the developments of their nephews and nieces, grandsons and daughters into the Georgian period. A succession of new bishops reign in the Cathedral, a Grantley, a Duggin, a Goodenough. Mrs. Proudie has a statue now in the Cathedral where she sits like Patience on a monument holding a womanly distaff. Life has wagged on. Since the war everything is different. The Cathedral isn't what it used to be. "Then there was Morning and Evening Prayer: I won't say as many people came, but those as did come, came to pray and knew what they was to be let in for. Now sir if you'll believe me, it's High Mass this Sunday, and the Baptist preacher preaching the next, and Boy Scouts with kettle-drum the next, and massed choirs—women, some of 'em—the next; and if you put your nose inside the building as likely as not you'll find yourself in the middle of a bathing beauty competition. Now if Archdeacon Grantley,"—but of course Old Bunce upon whom the author so

largely depends for his first-hand account is a prejudiced old nonagenarian.

At the end of the book is a delightful "Index of Imaginary Characters" and those not found in Trollope are marked in italics. And here before your eyes is the demonstration of Father Knox's amazing creative imagination, for the new characters he brings into being are clearly Trollope characters and the names they bear are unmistakably Trollopian. Dr Dead-letter, Bishop of Barchester; The Rev Dr Catacomb (R.C.); farmer Grumblecrop; Mr Molehill; Dean Plumblin; Dr Rant-away; Father Shohorn; Sir Methuselah Stopgap; Mrs Thumble, The Reverend Dr Whackum, and the Rev Dr Wheedlem, Archdeacon Whatnext, and the Right Reverend Patrick Umbleby (R.C.), Bishop of Hoggstock—these all are in the great tradition of Barchester.

To be an ass in a lion's skin is dangerous work; and to be a Ronald Knox in the skin of Anthony Trollope is dangerous business too; but the risk is increased when people are met who wouldn't know a lion if they met one: and the peril of this book is that it may fall into the hands of many a Philistine who doesn't know his Trollope; who has never read even one of the five delectable novels which centre round the Cathedral town of Barchester.

But to those who do know, to the initiates who have found as Hawthorne did that Trollope's novels are "substantial and solid, written on the strength of beef and through the inspiration of ale," this *Barchester Pilgrimage* will bring fresh delight even as of new manuscripts discovered, of veils drawn back, of winding roads followed over the hills, of time flowing like a river bearing all its sons away into new fields and new adventures and unforeseen situations.

Knox feared lest he commit a sacrilege. He need fear no longer. It isn't sacrilege, but sortilege, when such a miracle of literary extension is so skilfully performed.

GEO. CRAIG STEWART.



## NOTES ON NEW BOOKS

### Biblical

*The Student's Introduction to the Synoptic Gospels.* By E. Basil Redlich. London: Longmans, 1936, pp. xii + 275. \$3.00.

A very concise text-book written mainly from the point of view of Canon Streeter's 'The Four Gospels.' It deals with documentary and textual criticism and does not much more than glance in the direction of Form Criticism. The Four Document Hypothesis is taken completely for granted and the documents Q, M, and L are set forth in translation at the end of the volume. It is perhaps inevitable in a text book that the author should be dogmatic rather than tentative and it is really in the effort to be specific and definite that the author makes some of his best suggestions—e.g. in the section on 'Why was Q written?', or in that on 'The Author and Date of M.' The questions raised in the neighborhood of the author of Q seem to have been: 'Was a Gentile Church in accordance with the teaching of the Founder?' 'Was Antioch justified in separating from the Jewish Synagogue?' 'What about Jewish opposition?' 'What about Peter's conduct' in ceasing to eat with the Gentiles? 'What about helping the needy?' 'Was Christian Baptism necessary? or did that of John suffice?' 'What guidance had Christ left his followers who were living in the midst of a hostile world?' On all these points the author has something interesting and suggestive to say and shows how the Document Q answered these questions raised in the community. It is when he proposes that we find the author of Q in Luke the Evangelist that we must demur—as also at his statement (p. 69), 'The tone of Q is the tone of Luke, and both are alike in sentiment and in spirit.' It must be confessed that we cannot follow this statement at all.

However, aside from the tendency of the author to push his conclusions a little too rigorously and to claim for them more support than most scholars would be willing to grant, it must be acknowledged that Canon Redlich has written a most useful summary of present-day documentary-critical research in the Gospels. It is easy enough to tone down or even to cancel the statements in a text-book with which one disagrees; and it is far better to have a positive statement even when it goes too far than a vague and nebulous one which leaves the student uncertain of the author's meaning.

F. C. G.

*Gospel Criticism and Christology.* By Martin Dibelius. London: Ivor Nicholson and Watson, 1935, pp. 104. 4s. 6d.

Lectures delivered at King's College, London, in 1934. They deal with the historical problems that remain after Form Criticism has been applied to the early evangelic tradition. Professor Dibelius finds that Form Criticism in fact aids in the solution of some of these problems.

He emphasizes the element of preaching—as in all his other books—but now widens its definition to include teaching (p. 29). Unlike certain other form critics he does not recognize the controversial elements in the Gospels as reflecting theological disputations of the period when the tradition was handed down (p. 30—but qualified on p. 36). After outlining the method of Form Criticism and pointing out clearly the Christological tendency of the tradition from the very outset, Dr. Dibelius deals with the problem of the historical Jesus and shows how the older elements in the tradition (viz. Paradigms) clearly presuppose the historical actuality of the situations which they reflect. The last chapter, which bears the title of the book, insists that 'The New Testament . . . is concerned not with the nature of Christ, but with the work of Christ, with the fact of the revelation' (p. 88). It is this principle which the author suggests as a solution of the problem of Christology at the present time.

F. C. G.

*The Gospel According to St. Matthew.* With Int. and Commentary by F. W. Green. Oxford University Press, 1936, pp. viii + 274. \$1.75.

The latest volume in the Clarendon Bible is an admirable popular exposition of the Gospel of Matthew. It takes account of most of the latest work of scholars in this field and gives a clear and readable exposition which ought to be of great value to both teachers and students—not only in England but elsewhere. One would like to see this volume placed in the hands of Church School teachers rather than some of the trashy 'helps' which are so often the only books available.

The author recognizes the use of sources in the First Gospel and makes considerable use of Bacon's analysis, including not only the arrangement of the book and chapter and section headings, but also the identification of the source N (to be distinguished from Streeter's M). He comes out firmly for a late date, viz. approximately A.D. 110, i.e. just before Ignatius of Antioch (though perhaps a little too much weight is laid upon Ignatius in this connection: as McNeile holds, most of the parallels between Matthew and Ignatius are indecisive. The only really conclusive one is in Smyr. i).

He also follows Bacon in discovering the birthplace of the Gospel in northern or northeastern Syria, that is, among the Greek-speaking Jewish population of the hinterland of Antioch. On the whole, this view seems the most likely of all that have been proposed and is steadily gaining the support of scholars. It is gratifying to see it set forth in a book meant for popular use.

Form Criticism is also taken into account, not only in the Appendix, 'The Tradition of the Words of Jesus,' but also throughout the exposition. The limitations of this method are clearly recognized, but they are the limitations of a positively useful and constructive method.

F. C. G.

*The Gospel According to St. Luke.* (Cambridge Bible for Schools and Colleges). Ed. by H. K. Luce. Cambridge University Press, 1936, pp. xxvi + 273. \$1.50.

This English Commentary is based upon the same author's volume upon St. Luke in the Cambridge Greek Testament, which was published in 1933. It is a somewhat briefer volume, contains no Greek, has the English text (R. V.) running along at the top of the page, and is an excellent little volume to place in the hands of Church School teachers and Bible students who cannot use Greek.

F. C. G.

*Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur.* By Walter Bauer. Third completely revised edition. Berlin, Töpelmann, 1936, Lfg. 1-2, coll. 1-160, 160-320. RM. 2.80 each.

The second edition of Bauer's lexicon was published in 1928, and represented a complete revision of the work of Preuschen upon which it was based. The present third edition is a complete resetting of the work with a much more legible type, a somewhat larger page, and takes account of literature which has appeared during the past eight years. In spite of the increased size of the page, the first two installments run to twenty pages more than the corresponding material in the second edition.

One decided advantage in this lexicon is the fact that it takes into account the early Christian literature outside the New Testament—in addition to classical usage, the Septuagint, the Inscriptions and the Papyri. The early Christian literature of which account is taken includes in addition to the New Testament the Agrapha, the Apocryphal Gospels, the writings included under 'Apostolic Fathers,' papyrus fragments and the longer textual interpolations in the New Testament. The Apologists are not included—a lexicon of the Apologists would be a volume in itself.

The new edition contains all that was best in the first two, and has brought the work up to date and greatly enriched it.

F. C. G.

*The Interpretation of the Bible in the Mishnah.* By Samuel Rosenblatt. Baltimore: The Johns Hopkins Press, 1935, pp. xiii + 93. \$2.00.

This is the first of a series of projected monographs which, it is planned, will embrace the whole field of Tannaitic literature. It will be difficult for those who do not read unpointed Hebrew to work through this volume minutely, but fortunately Dr. Rosenblatt's conclusions are presented in clear form. The writers of the Mishnah attempted literal exegesis, but the word literal can be used only in a very qualified sense. They recognized no strata in the Old Testament and never practiced emendation. The Bible was always interpreted as if it were a law code. Nevertheless, the Mishnah is not to be sneered at, and repays study. The text which lay before the writers was practically our Massoretic text. The Tannaim were not bound by the triliteral root theory and sometimes recognize biliteral or uniliteral roots.

Among the characteristics of the Mishnaic writers were the removal of anthropomorphisms, and occasional metaphorization and allegorization. The description of the Temple in Ezek. 46:21 f. is applied to the ideal temple of the future.

S. E. J.

*The Ancient World.* By T. R. Glover. Macmillan, 1935, pp. viii + 388. \$2.50.

Would that all teachers and writers could make History and Economics as interesting, as intelligible and as human as has Dr Glover! This book by the public orator of the University of Cambridge is, he says, merely an outline, not a text-book. He wrote it for the purpose of "enlisting recruits for a study which the writer feels to be of supreme interest—the study of the opening chapters of a story book which is still being unfolded." And he does this by "reclotting with flesh the dry bones of antiquity," beginning with primitive man, and closing his survey with the capture of Constantinople by the Turks in 1453. He deals chiefly with the history of the Greeks, the Romans and early Christianity, presumably as being the sources of our own civilization.

His enthusiasm for the great men of the Ancient World and their struggles to produce great things is most infectious. We feel we know whereof he speaks when he says for instance of Solon ("who seems to have been an elderly man who wrote poetry of the genial, comfortable kind that ordinary people could enjoy") that he "began by making life endurable for the farmers. He cancelled out of hand all debts on land; he forbade the selling of a man's wife and children to pay debts. . . . Hope was the secret, Solon saw; and anything that would get men to work and keep them working." We know that we are kin to the men of old when we read, "the dislike of getting unnecessarily wet explains a great deal of History. Men preferred to find a ford." And again, "Nero has few apologists; the Romans could more easily have forgiven him but for his artistic temperament." The author's quotation from Mommsen is interesting. "This enlargement of the historical horizon by the expeditions of Cæsar beyond the Alps was as much an event in the world's history as the exploring of America by European bands." His conclusion is that "ideas are the real forces" and "everything comes back somehow to the individual, his convictions and his choices." Those interested in education, religious or secular, should by all means read this book. The short section on The Gospels is worthy of being many times re-read, both for the appreciation of Our Lord contained in it and for the rules for teaching there set forth.

C. E. H. F.

*Die Mitte der Paulinischen Botschaft: Die Rechtfertigungslehre des Paulus im Zusammenhange seiner Theologie.* By Heinze-Dietrich Wendland. Göttingen: Vandenhoeck and Ruprecht, 1935, pp. 48. R.M. 1.20.

This study is a refutation of the charge made against Paul, by the radical element among the Lutheran theologians in Germany, that he is the destroyer of Christendom and his work the Judaizing of the message of Jesus. The author also maintains that the battle of Christendom today is a struggle to vindicate Paul. On the assumption that there have been but two æons in the

world's history, the first the æon or age of disaster, ended by an historical event, namely, the coming of Jesus; the second, the present age, the age of salvation, Paul's theology is necessarily essentially eschatological. From this viewpoint alone is the so-called doctrine of Justification to be understood. It may be considered as an applied or anthropological eschatology. After developing this thesis, the author attempts to show that Paul actually Christianized Judaism and stripped it of Pharisaic legalism. He concludes: "If we accept the living center of the Pauline preaching to be the message of the eschatological view of righteousness or justification in and through Christ, it appears most clearly as that which binds Paul with Jesus as with John, to the unity of the New Testament proclamation."

P. S. K.

*The Christianity of Ignatius of Antioch.* By Cyril Charles Richardson. Columbia University Press, 1935, pp. xii + 120.

This study of the Christianity of Ignatius and its relationship to his great predecessors, St Paul and St John, does not pretend to be exhaustive; all references to questions of church order and the nature of the ministry are omitted, for instance. Within the limits which he has set himself, Dr Richardson, who is an Anglican priest and a member of the faculty of the History Department at Union Theological Seminary in New York City, has written a most interesting and valuable treatise on the religion of the Bishop of Antioch; and has sought to prove that the primary note of the great martyr's letters is 'ethical-religious' rather than metaphysical.

In this view, of course, many other authorities on St Ignatius will disagree with Dr Richardson. He piles up a weighty argument for his own position, however, and finds the key to his author in ἀληθῶς and ἔνωσις which determine his use of πίστις and ἀγάπη and establish 'the predominance of the moral issue.'

There are important notes on the relation of St Ignatius to his contemporaries. Specialists will be interested in the defence of the view that the bishop was contending with two heresies rather than with a general gnostic position.

W. N. P.

### Doctrine

*Sacraments and the Modern Man.* By F. H. Amphlett Micklewright. London: Skeffington and Son, Ltd., pp. 158. 3s. 6d.

In this interesting little book, Mr Micklewright, who was formerly Chaplain of Hulme Hall in Manchester, and is now Vice-Principal of the Theological College on the Isle of Man, attempts to defend sacramentalism as legitimate for an avowed 'Modernist.' The special significance of the volume is that it is (at least to the reviewer) one of the first studies in sacramental theology, written by one who frankly professes himself to be a Modernist in the English tradition, in which the values of Catholic devotion centering in the Eucharist are fully recognized as both valid and desirable. Mr Micklewright feels that this devotion is part of the central Christian tradition which any genuine Modernism

must seek, not to explain away or cast out, but to interpret and preserve in a purified and more satisfactory manner.

He accepts (perhaps too freely) the familiar views that our Lord did not explicitly command the continuation of any rite, and he traces much of Christian sacramental devotion and thought to the influence of the mystery religions on St Paul. The consensus of opinion has swung from this view; at least among many quite radical critics it is no longer regarded as certain. While it would generally be agreed that Jesus did not envisage a permanent rite, yet it would be felt that the Eucharist developed more naturally than Mr Micklewright seems to think. However, it is probably valuable that he should accept such extreme conclusions, and still hold out as strongly as he does for Eucharistic worship as the specifically Christian approach to God.

The author seems to think that the ideal service for Anglicans is a simple, but ceremonially beautiful, Eucharist, celebrated at a convenient hour in the morning, with music and other accompaniments. It is unfortunate that his style is somewhat difficult, and occasionally obscure; none the less, the book is well worth reading because it may mark the beginning of a new day in the Modernist Movement.

W. N. P.

*Vom Werk des Heiligen Geistes.* By Emil Brunner. Tübingen: J. C. B. Mohr (Paul Siebeck), 1935, pp. 74. M. 2.40.

Any work of Brunner's is of interest today and demands attention. It will be found, however, by those acquainted with Brunner's larger works, that there is little new here. Yet the study is of considerable value, as developing somewhat more fully certain emphases apparent in his other books. The author believes it to be a fundamental need of modern theology to restate in clear-cut terms our belief in the Holy Spirit, as it faces what he designates its three dimensions, namely, the historical past (faith), the present status of the Christian (present), and the future (hope). Belief in the Holy Spirit is closely bound up with belief in God the creator, and in Jesus Christ, the Lord, and this conviction must be boldly upheld if we are to understand the fruitfulness of belief in the Spirit.

The chief value of the study lies in its clear analysis of Christian experience, in its attack upon what is generally 'Christian mysticism,' which often amounts to a mere sentimental belief in the powers of the human mind, and as a protest against metaphysical rationalism and sceptical psychology of the Freudian type. Brunner wishes especially to emphasize that since personal fellowship or communion with Jesus Christ, the Lord, is the central theme of the New Testament, it is only through the concept of the Spirit, that its fundamental basis may be maintained. A merely subjective piety or objective dogma will not suffice. "It is the Holy Spirit whereby Jesus Christ becomes a living personal reality for us, instead of merely an historical recollection. What the Father is, and what the Son is, we know only through the Spirit" (p. 73). It is this central emphasis, so often neglected, which makes the study of particular significance.

P. S. K.



*The Christian Faith in the Modern World.* By J. Gresham Machen. Macmillan, 1936, pp. v + 243. \$2.00.

However much we may differ from the essential point of view of the author, we should all be grateful to Dr Machen for this book. It consists of a series of short chapters originally delivered as radio addresses during the first four months of the year 1935 on behalf of the Westminster Theological Seminary, Philadelphia. The book deals with the doctrine of the verbal inspiration of the Bible, showing what that doctrine does not mean as well as what it does mean. One cannot fail to be impressed by the deeply religious tone of the book. Though we may heartily disagree with Dr Machen's general thesis and assumptions, we cannot deny that for him the religion of the Bible, and the Bible alone, is a living, vital thing. Taking the Bible as the Word of God, in the strictest sense, the author seeks to present what God says to us in it concerning Himself. The book is simply and persuasively written. The great Biblical doctrines of the Triune God, of the Deity of Christ, and of the Resurrection are presented in non-technical language as the foundation truths of the Christian faith.

The great difficulty, of course, for many of us, namely as to how one can reconcile the fundamentalist point of view with the assured results of critical research, is not touched upon by Dr Machen. Yet this book should be read and pondered even by those who cannot share the author's belief, for it cannot fail to arouse in the mind of a reader a deep respect for the obvious sincerity of one who has a reason for the faith that is in him and paradoxically enough, may even increase his own.

P. S. K.

*Mirage and Truth.* By M. C. D'Arcy. Macmillan, 1935, pp. v + 204. \$1.75.

This book by Father D'Arcy, master of Campion Hall, Oxford, may be read with profit by any thoughtful and intelligent person. It is a valuable addition to the increasing output of books of a rather popular apologetic character. It is apparent to Father D'Arcy that amid all the turmoil of present day life there are attempts being made by thinking men to attain some state of invulnerability, some ideal for living. It is his purpose, therefore, to compare the strength and beauty of Christianity with some of the popular secular gospels of the day. Thus in the first chapter, under the title "Competing Ideals," the case for atheism, as presented in a way attractive to many by Charles Morgan in his book *The Fountain*, is fairly and carefully criticized. The second chapter presents in a beautiful way "The Grandeur of Theism," and is followed by a consideration of "The Idea of God: the Minimum." The closing chapters explain the law of self-sacrifice assumed in the Christian ideal. Father D'Arcy points out that it is not God's love which makes men suffer; it is man himself who has forced love to be painful. Yet, through human evil and in spite of it, God actually gives man a sublime hope and assures him true happiness.

The book is written in the admirable style always characteristic of its author, and free as it is from technicalities and any dogmatic bias, holds the reader's attention from start to finish.

P. S. K.

*The Gospel of Modernism.* By R. D. Richardson. Foreword by E. W. Barnes. London: Skeffington, 1935, pp. 292. 6s.

The first edition of this book was reviewed at length in Vol. xvii of this journal (pp. 265-7). The new second edition is about one hundred pages longer.

*Gottes Wahrheit und die Wahrheit der Kirche.* By Otto Piper. Tübingen: Mohr, 1933, pp. 124. M. 6.60.

A discussion of the relation between the Word of God and the message of the Church. Such questions as the extent to which the individual is bound by the authority of Creed and Confession, and whether or not these are the authorities that bind him, the Christocentric nature of the Christian faith—these are the questions considered. The historical part of the book deals with both Catholicism on one hand and with the modern historical outlook on the other, both in their relation to the traditional Evangelical view. The second, or systematic, part deals with the problems of the Creeds, the Church's teaching office, as held by the Confessional Churches. The author is eager to set forth the true nature of the evangelical principle as against both a 'false legalism' and a 'subjective arbitrariness,' as he calls them. F. C. G.

*Creeds in the Making.* By Alan Richardson. London: Student Christian Movement, 1935, pp. 132. 2s. 6d.

This is a small volume which the parson can give to any intelligent parishioner who wishes to have a short, accurate, and balanced account of the history of Christian doctrine during its formative period, through Chalcedon. It is delightfully written, 'popular' in the very best sense, and is especially good in presenting the modern significance of the questions which were discussed by the Fathers.

There is a chapter on the Atonement which goes beyond the classical period and considers Anselm and Abelard. The 'exemplarist' view of the Atonement Mr Richardson believes to point in the right direction, but to need correction by an emphasis on "the victory which God has gloriously won for man" by the life and death of Christ.

One of the most valuable sections is a frank discussion of the permanent value of the Nicene Creed and the Chalcedonian Definition. The author thinks they are significant as laying down principles "which must be incorporated in any theory which claims to be consistent with the Catholic faith." He then goes on to speak of our own advantages in possessing a better insight into the nature of personality, and the relation of God to man, which will aid in re-stating the fundamental faith in Christ as one who is, in Gwatkin's phrase, "as divine as the Father and as human as any man."

We noticed only one error in statement of fact: on p. 97, by an oversight in proof-reading, a saying of Clement of Alexandria (correctly attributed to him in the footnote) is ascribed to St Irenaeus.

W. N. P.

*The Orthodox Church.* By Sergius Bulgakov. Milwaukee: Morehouse, 1935, pp. 224. \$3.50.

It was high time that there should be made available to English readers a statement concerning the theology and practice of the Eastern Orthodox Church written by one of its own leaders. No one could do this better than Professor Bulgakov, not only because of his learning and influence in his own communion but because of the sympathetic relations which he has established with other religious bodies. Owing to the limits which the author evidently imposed upon himself, this book confines itself largely to plain statements without the illustrations or exposition which one might have wished to see. But the treatment covers the whole ground and in those matters where the Orthodox Church differs from other communions this difference and the reasons for it are made clear. The book will lead not only to better understanding of the Orthodox position but will clear away some mistakes and prejudices. It should be welcomed and carefully studied.

F. A. M.

*Present Theological Tendencies.* By Edward Ewart Aubrey. Harper, 1936, pp. x + 245. \$2.00.

A crisp, clear schematization of our present troubles and the chief theological and quasi-theological solutions for them.

Our Western culture is weak in sense of direction, in devotion to the values that we do recognize, and in morale. Our ordinary, current Christianity is as flaccid as anything else in that culture. But budding out from it are new movements (which are yet "back to" something or other) which offer redemption.

1. Modernism. (By this is meant not Tyrrell's and Lilley's Modernism, but that of Shailer Mathews and like-minded American Protestants.) Modernism studies history for illustrations of our present situations, not for events that have happened and changed the world. (This is not taking history, or time, seriously enough, we think.) Modernism is knit up with science, individualism, humanism, and optimism. But it has no creed, only criteria.

2. Dialectical Theology. This is treated fairly and systematically, with a foot-note reference for almost every sentence, but without the vivid color of the real Barthianism—conscientious rather than sympathetic.

3. Neo-Thomism. The author is vigorously sympathetic here, for he sees, behind the traditionalism, scholasticism as a force in favor of intellect, metaphysics, order, collectivism.

4. Naturalism and Supernaturalism. Here we have the question of scientific method: does it give us a religion and a God? (*cf.* the physics-philosophers who call their chief entity "God"). Or does it rather leave us with a niche in which a God *may* be placed, supplied from other sources? (*cf.* Hocking, Oman, et al.).

There is no conclusion to this volume, though the last chapter is entitled "Conclusion." Each theory is clearly stated, and almost nothing is said against

it. We look forward to a later volume for a presentation of the author's own opinions.

The book is a brilliant little survey of the theological situation, abounding in shrewd "insights."

M. B. S.

*Contemporary Christian Thought.* By Charles S. Macfarland. New York: Revell, 1936, pp. viii + 204. \$1.50.

This volume contains forty-one reviews of important religious books published in the *Reformed Church Messenger* in 1935. Most of the important religious books of the year by Protestant writers (technical theological books excepted) are included in the list. Certain trends of thought emerge from the reviews. There is a common agreement that liberal Protestantism has failed and has found its logical conclusion in humanism. There is a revived stress on the transcendence of God and His sovereignty which can be traced to the influence of Barth, though few of those whose books are included in the reviews would subscribe to the whole of Barth's system of theology. There is a common agreement on the importance of the social task of the Church and on the Church's need to present a united front in the face of present world problems.

Anglican books on the list include Dr Grant's *Frontiers of Christian Thinking* and *What Did Jesus Think?* by Stanley Brown-Serman and Harold A. Prichard.

Dr Macfarland's wide reading and his many years experience as General Secretary of the Federal Council of Churches give him a background which makes his comments on contemporary Christian thought valuable. The book is well worth reading if one wants to get a bird's-eye view of what the younger men in the Protestant Church are thinking today.

C. L. S.

*Varieties of American Religion.* Ed. by Charles S. Braden. Chicago: Willett, Clark and Company, 1936, pp. viii + 294. \$2.00.

A collection of seventeen expositions of contemporary American religion as professed by various groups. Traditional Christianity is arranged under the headings 'Fundamentalism,' 'Orthodox Protestantism,' 'Liberal Protestantism,' 'Radical Protestantism,' 'Sacramentarianism,' 'Barthianism,' and 'Roman Catholicism.' The chapter on Sacramentarianism is by Bishop Stewart of Chicago. Other religious movements, listed in Part II, are Mormonism, Unity, Christian Science, Ethical Culture, Humanism, Spiritualism, and Theosophy. The book concludes with a part devoted to Judaism—Orthodox, National, and Reform. The book does not aim to expound the theology of these various groups but rather their actual religious outlook and contemporary expression.

*The Church of Christ and the Problems of the Day.* By Karl Heim. Scribner, 1935, pp. viii + 172. \$1.75.

This volume contains seven lectures delivered in 1935 at the Union Theological Seminary, Richmond, on the Sprunt Foundation. Dr Heim, who is

Professor of Theology at the University of Tübingen, outlines the attempt that is being made in Germany and elsewhere to make of nationalism a religion which will meet the religious needs of men. He shows why this attempt has failed and must fail. He believes that the modern disillusion will lead to a new appreciation of Luther's insight into the nature of man. "The present world-situation," he says, "illuminates afresh the reality of guilt and the necessity of an atonement such as we experience through Christ, and we realize that we can work courageously toward the social re-organization of the world, despite all disappointments, only if our gaze is directed to a coming fulfilment of the world which is to be accomplished by God, and the beginning of which we see in the resurrection of Christ."

C. L. S.

*Hume's Dialogues Concerning Natural Religion.* Edited with an Introduction by Norman Kemp-Smith. Oxford University Press, 1935, pp. xii + 284. \$3.75.

Professor Kemp-Smith, the translator and annotator of Kant's *Critique of Pure Reason* has now turned to Hume's *Dialogues* and prepared an excellent, readable edition for students. The Introduction covers Hume's relation to his Calvinist environment, his views regarding religion in general, his reasons for retaining the terms 'God' and 'Religion' and his famous argument against miracles. There is a long summary of the argument of the whole book.

Hume's *Dialogues* are not much read in this country. On the other hand, in the English and particularly in the Scottish Universities the students of theology are as a rule required to read the work—an excellent requirement inasmuch as it compels the student to face for himself in his own thinking the classical and perhaps the severest criticism which Christian faith has had to meet in the modern world. If a student has come to grips with Hume and has not lost his faith it may be assumed that he has a faith rich and strong enough to share with others. The coddling, omni-comprehensive type of apologetics, with every question raised and a neat little answer fashioned to cover it—that kind of defense of Christianity is out. Any religion is better off without such defense. It is far better to set our students for the ministry to reading what used to be called 'critical authors,' all the way from David Hume to Walter Lippmann. As a matter of fact this is exactly how apologetics is being taught in most modern seminaries. It is therefore an added advantage to have this fine new edition of Hume's *Dialogues*.

F. C. G.

*Return to Philosophy.* By C. E. M. Joad. New York: Dutton, 1936, pp. 279. \$2.50.

This is one of the cleverest and most readable introductions to philosophy that has yet appeared. It is obviously meant for those readers who are drawn to philosophy perhaps in later life and wish to fathom its mysteries without too much initial discipline of logic or the history of human thought, and without the necessity of a critical mastery of the great philosophic systems. The first

chapter is devoted to 'Bunkumismus' or 'Reason's Underworld'—where all manner of vaunted philosophies thrive and flourish, all the way from the esoteric interpretation of the Great Pyramid to the 'metaphysics' of Christian Science.

Mr Joad's book will not only be a guide out of this jungle for many unfortunates lost in its depths, who chance upon his book, but it will also serve as a warning and guide away from this area of entanglements for those who really wish to think philosophically.

Not only is Joad very short-handed with over-confident philosophical amateurs; he also pays his respects to those lecturers on philosophy who use a jargon of their own and have an eye to fees and prolonged courses in the terminology they employ. He is very critical of our modern lack of standards in ethics and in art as well as in philosophy. Much of the book is devoted to a riddling exposure of the fallacies of Aldous Huxley, D. H. Lawrence, and other votaries of 'low-browism.' And Mr Joad's philosophy is no mere pleasant mode of speculating about the world, or a pursuit of rational enjoyment on a par with the æsthetic; there are some things you can directly and positively count on. There are some things that are positively and forever right and some that are positively and forever wrong. The book concludes with a chapter on his own convictions. He even finds a place for mysticism in his scheme of things—not as the negation of the rational but as its projection, a kind of 'jump' to a higher level on the part of a mind already active and agile upon the rational level.

It is very satisfying to find a philosopher whose soul has quenched its thirst at the Pierian springs of Plato's philosophy and Bach's music, who at the same time can speak the language of the market-place and the club—and even if necessary that of the tavern.

An extremely wholesome book, readable, interesting and stimulating.

F. C. G.

### Church History

*Religion and Learning: a study in English Presbyterian thought from the Bartholomew ejections to the foundation of the Unitarian Movement.* By Olive M. Griffiths. Cambridge University Press, 1935, pp. viii + 202. \$4.50.

The process whereby the main body of English Presbyterians were transformed, within a little more than a century after the Restoration, from orthodox Calvinists to Socinian rationalists is a classical example of the modification of theology under the impact of secular culture. Miss Griffiths traces in detail the influences, philosophic, critical, and scientific, through which this transformation was affected. Torn from its moorings by the harsh Clarendon code, and denied the privileges of the English Universities, Presbyterianism fell an easy prey to the rationalistic forces of the Enlightenment.

N.



*Civilisation and the Growth of Law: a study of the relations between men's ideas about the universe and the institutions of law and government.* By William A. Robson. Macmillan, 1935, pp. xv + 354. \$2.50.

A fascinating treatment of the development of legal ideas and institutions, in the style of Sir Henry Maine, replete with illustrations reminiscent of (and in part supplied by) Sir James Frazer. The purpose of the book is to show "how legal and political institutions have been influenced by magic, superstition, religion, and science; and how these great forces have in turn been influenced by the law." It contains much that concerns the historian of religion and the historian of science. In the literature of legal history it is likely to have a high and abiding place.

N.

*William McGarvey and the Open Pulpit: an intimate history of a celibate movement in the Episcopal Church and of its collapse.* By Edward Hawks. Philadelphia: Dolphin Press, 1935, pp. 258. \$2.00.

A belated *apologia* for Dr McGarvey and his followers who seceded from the Episcopal Church after the adoption of the "open pulpit" canon in 1907; incidentally a one-sided and somewhat prejudiced account of a forgotten controversy, with intimate glimpses into the fevered life of a small group of extremists at Philadelphia and Nashotah. The author, a member of the McGarvey circle, vindicates his leader's sincerity at the sacrifice of his intelligence. For it is clear that neither Dr McGarvey nor his associates made any real effort to understand the ethos of the Episcopal Church, in the ministry of which he served for twenty years. Somehow they had been able to convince themselves that it could be stamped into the mould of Roman rigidity and legalism. Theirs was a world of unreality. When the obvious truth was forced upon them they took the only honest step, granted their premises. Candor compels the further observation that the group had nothing like the importance which Fr Hawks and Cardinal Dougherty imagine. Nevertheless, we have found the book in many ways most illuminating, and commend it to any who may have the taste for this sort of thing. The reader will at least discover that we have travelled far the last quarter-century. Fr Hawks is dead right in emphasizing the inroads of liberalism in the Episcopal Church—but we are not downhearted!

N.

*A Short History of the Protestant Episcopal Church in Texas.* By DuBose Murphy. Dallas: Turner Company, 1935, pp. ix + 173. \$2.00.

It is now just short of a century since the Episcopal Church entered the Republic of Texas, at Matagorda. Today the half-dozen communicants of 1838 have become three healthy dioceses and a missionary district, with another half-dozen parishes attached to New Mexico. All through her history the Church in Texas has been fortunate in having as her leaders the finest type of southern gentlemen. She has avoided extremes. Mr Murphy tells the story of this century of progress with a verve and straightforwardness that make his

book a real addition to our growing library of diocesan histories. Portraits, maps, statistical tables, and a bibliography enhance greatly the value of an already excellent volume.

N.

*Der Jesuitenorden und die Anfänge nationaler Kultur in Frankreich.* By Hans Leube. Tübingen: J. C. B. Mohr, 1935, pp. 35. M. 1.50.

A study of opposition to the Jesuits on the part of French nationalism, Gallicanism, and the Jansenists; which, however, was not able to prevent the ascendancy of the Order under the Bourbons, when the Jesuits became themselves the champions of French culture.

N.

*The New Church and the New Germany.* By Charles S. MacFarland. New York: Macmillan, 1934, pp. vii + xii + 209. \$2.25.

This was the first book published in English on the subject of religion in Germany since Hitler. It came out about a year and a half ago. Because it was an early attempt to describe the change that Naziism had made in the German religious situation, it now suffers from all the defects of a hasty review. The historical chapters are, of course, excellent, but at this printing the German Church had not been as yet subjected to any rigorous attempts to control it. I do not think that it is in any way an authority on the subject for the present.

Anyone who wishes to inform himself of the situation is advised to look elsewhere. In addition the book was written after a hasty series of conferences lasting merely three weeks during the hysterical months of 1933, when no one, including Hitler, knew what policy was to be followed next. It cannot therefore be considered of any serious historical value as a book of reference, except to illustrate the inadequacy of most literary attempts to strike while interest is hot.

J. H.

*Umbruch des deutschen Glaubens von Ragnarök zu Christus.* By Erich Vogel-sang. Tübingen: J. C. B. Mohr (Paul Siebeck), 1934, pp. 5 + 72. M. 2.

To the outsider there is something significant in the first word of the title to this short paper-bound volume. The title claims the book to be a 'New Resumé of German Belief from Ragnarök to Christ'—but the word 'Umbruch' is an exceedingly dangerous one to use. 'Umbruch' means to break down, to run down, or to plow up. So you are at liberty to call this effort a 'Broken Down (view) of German Belief,' or a 'Run Down (view) of German Belief,' or a 'Ploughed Up (view) of German Belief,' in accordance with your degree of unwillingness to blind your critical eye to all the earmarks of propaganda favoring the National Socialist Revolution. In short it was a 1934 attempt to show a mythical strain of German racial virility in the field of religious development. Its first chapter is called 'Grundzüge des Deutschen Charakters.' You immediately know what is coming. I suppose to the Protestant Nazi, who by a peculiar contortion managed to remain both, this sort of thing was further cause for inflation of the pathetic Nordic ego appealed to by Goering and the less responsible members of the party. For anyone else, it might make luminous reading on the Feast of the Assumption.

J. H.

Theologia Militans. 1. *Was heisst Volkskirche?* By Martin Doerne. (45 pfg.). 2. *Karl Barth's Index der verbotenen Bücher.* By Werner Elert. (60 pfg.). 3. *Kirchliche Selbstbesinnung und Lebensgestaltung.* By Adolf Köberle. (45 pfg.). 4. *Staat und Kirche nach lutherischer Lehre.* By Paul Althaus. (80 pfg.). 5. *Politisches Christentum.* By Paul Althaus. (80 pfg.). Leipzig: A. Deichertsche Verlagsbuchhdlg., 1935.

Anyone who wishes to understand the point of view of living, active, orthodox Lutheranism in the present political-ecclesiastical crisis in Germany, should read this series of pamphlets. Anything but a sterile, self-sufficient system of dogmatic obscurantism, present-day German Lutheranism is a movement still on fire with zeal for the Gospel as it understands it. The attitude of the German pastors and theologians whom this series represents commands our wholehearted sympathy and admiration. Incidentally, one of the keenest criticisms of Barth yet to appear is in No. 2.

*Die nationalsozialistische Revolution als theologisches Problem.* By Erdmann Schott. Tübingen: Mohr, 1935. RM. .80.

Here is an interesting example of the manner in which men attempt to rationalize events which have their origin in the passions and desires of a people, and not in the intellect. When this reviewer went to Germany in 1931 the Nazi Movement (which is the vernacular for the above subject) was not even a serious political problem, to say nothing of a theological one. It was a subject of widespread contempt not of theological speculation. Now that it has succeeded, it must be accounted for in some manner. This Mr Schott tries to do. One wonders if the subject of "Caesar as a theological problem" would have been handled in the same way by the primitive Christian! We have a suspicion that it would not. For the Nazis, a boost up the theological ladder; for Mr Schott, a rise in worthless marks; for the world, another useless publication.

J. H.

### Homiletics

*The Commonplace Prodigal.* By Allan Knight Chalmers. New York: Holt, 1934, pp. xii + 229.

This is a book on personal religion by a man who has a very real sense of God's presence and God's power in the lives of men and a very real ability to convey the sense of that power to others. Dr Chalmers is deeply conscious of the social ills of our time and never forgets that prayer, as deeper intimacy with God, must, if it is real prayer, issue in courageous living for Him. There are some excellent practical suggestions about prayer and many valuable illustrations and quotations, among them some quotations from Studdert-Kennedy. In fact, the book has some of the qualities of Studdert-Kennedy. Dr Chalmers has something of his sense of the tragedy of life and the intense reality of the moral problem, and like him finds in the love of God as shown in the sacrificial life of Jesus Christ man's only source of hope.

The book closes with some prayers and meditations used in the Broadway Tabernacle in New York of which Dr Chalmers is pastor. C. L. S.

*The Renewing Gospel.* By Walter Russell Bowie. Scribner, 1935, pp. viii + 296. \$2.00.

Early in his book, which is the current series of the Yale Lectures on Preaching, the author says that he is concerned not about the 'how' of preaching but the 'what.' True to this text, he points out the peculiar spiritual and moral conditions of the times and suggests the sort of messages needed to help people meet them as Christians should. His analysis of the life of today is keen and he does not blind his or our eyes to the difficulties which lie ahead. But as the title of his book indicates he has a wholesome faith in the 'renewing' power of Christ's Gospel. Preachers need to take the principles taught in that Gospel and adapt them to present day needs. Dr Bowie writes beautifully and inspiringly, although knowing his gifts one is apt to feel that he quotes too much. He does not need any other man's words. F. A. M.

*Sabbath and Festival Addresses.* By M. Hyamson. New York: Bloch Publishing Company, 1936, pp. 205. \$3.00.

These addresses were delivered by the author to the synagogue congregation of which he is rabbi. They bear all the marks of careful preparation and must have been interesting and helpful to those who heard them. F. A. M.

*My Father's Business: A Practical Study of Business Ethics.* By W. Brooke Stabler. Philadelphia: University of Pennsylvania Press, 1935, pp. 183. \$1.50.

A disappointing book, for the author's idea of a practical study is one which does not grapple with the profound difficulties of a Christian ethic for an acquisitive system, nor analyze the casuistical problems which arise in the field of business honesty. The misuse of Scripture in the title and in the quotation: "not slothful in business, serving the Lord" is objectionable.

*Successful Living.* By C. N. Porter Goff. Longmans, 1936, pp. 146. \$1.75.

The author is vicar of Emmanuel Church, Streatham, and his book has obviously been written for his own congregation, no doubt very largely the young men and women of his parish. It is sane and positive, meets people where they really live and does not presume to offer rhetorically arrayed theories, ecclesiastical or other, to people confronted with the actual problems of life. His chapter on Marriage for example is straightforward and sensible and Christian. So is the one on 'Reckoning with Others.' He does not appeal to some mysterious set of theological principles, unknown to his hearers, but to the Gospel and the practical good sense Christ seemed to expect men to use in facing their difficulties and making their choices.

A very readable book and one that will help to win back some of the younger generation who have given up the Church under the misapprehension that only the ultraconservatives are its true exponents and interpreters. F. C. G.

*Why Do Men Suffer?* By Leslie D. Weatherhead. New York: The Abingdon Press, 1936, pp. 224. \$1.25.

This is a helpful, popular book on the old and ever new problem of suffering. In the nature of the case, it says nothing that has not been said before, but it says familiar things with freshness and with the conviction of one who has made his own observations of his fellows wrestling with suffering. The style is simple, the illustrations numerous and telling. It is a book that will help the preacher and one that can be recommended to lay people, who would be bewildered by a more technical theological work. There are a dozen chapters, dealing with such themes as, "Is God Omnipotent?" "Is Suffering the Will of God?" "Is Death a Calamity?" "The Weapon of Prayer" and "The Weapon of Faith."

A. D.

*O Men of God.* By B. Iddings Bell. Longmans, Green and Company, 1936, pp. x + 117. \$1.00.

Canon Bell's Lenten book written at the request of the Bishop of London and accompanied by a Foreword by the Bishop. It is written in the author's characteristically incisive style, though some of his sentences need to be read twice, for example (p. 52):

'We must be careful lest we teach or tolerate the rightness of such a socialized attitude as will destroy in super-economic fields of activity, that individualized living which alone can give satisfaction to the human spirit.'

*The Testimony of the Soul.* By Rufus M. Jones. Milwaukee, Morehouse, 1936, pp. vii + 215. \$2.00.

The Ayer Lectures given at Rochester this year undertake to explain the meaning of religion in simple terms which can be appreciated by most contemporary readers. Dr. Jones finds the heart of religion, of course, in mysticism, but he is far from blind to the social implications in Christianity or to the crisis confronting Christianity at the present time. An especially suggestive chapter is the one on 'Open Religion and Some of Its Problems'—borrowing the term from Bergson.

F. C. G.

*Der Mythos: Rosenbergbeobachtungen.* By Albrecht Oepke. Leipzig: A. Deichert, 1935, pp. 64. Mk. 1.50.

With German thoroughness, including full documentation in notes, Dr Oepke makes a critique of Alfred Rosenberg's *Myth of the Twentieth Century*. He points out the obvious weaknesses of the new "Germanism," including its theory of racial purity and its contention that human sacrifice, ecstatic religion, and sexual perversion are "non-Nordic." The old, but seemingly persistent, notion of a Nordic Jesus is criticized, together with the claim that Meister

Eckhardt is the true exponent of German religion. It was Luther's mistake that in Germanizing the Christian religion he did not go far enough! None of these issues are likely to be burning for American Christians, but Rosenberg himself is an interesting *religionsgeschichtliche* phenomenon, and if we ever have fascism in this country a similar myth may be hatched over here.

S. E. J.

*Evolution and the Christian Concept of God.* By Charles E. Raven. Oxford University Press, 1936, pp. 56. 85 cents.

The eighth series of the Riddell Memorial Lectures delivered at the University of Durham last November. The titles are 'The Unity of Creation,' 'The Emergence of Deity,' 'The Energy of the Spirit.'

*The Church and Its Teaching Today.* By William Temple. Macmillan, 1936, pp. ix + 49. \$1.00.

The Noble Lectures delivered at Harvard last December. The first is on 'The Nature and Task of the Christian Church,' wherein the Archbishop insists that the Church's true position is that of inspirer of social reform, rather than the active agent in its application. The second lecture is on 'Christian Theology and Modern Thought,' wherein the distinction is drawn between the biblical religion according to which God is a living person who has revealed himself and whose will is active in the history of the world, and the religions which view God as static perfection. At the end he sets up three tests of a true faith: (1) It must make a direct appeal to the heart and conscience. (2) It must have dynamic effectiveness. (3) It must be philosophically adequate. In one final paragraph the author distinguishes his view from that of Karl Barth.

F. C. G.

*The Fatherly Rule of God.* By Alfred E. Garvie. New York: Abingdon Press, 1935, pp. 256. \$1.25.

This is a small book but one that is much more important than its physical size would indicate. Most of the questions that are pressing for solution today have in some way to do with the relation of the individual, the State, and the Church, and it is to this group of questions that Dr Garvie addresses himself. After an introductory chapter on the relation of God to man and on the nature of society, Dr Garvie proceeds to discuss the function of the State and the function of the Church. The State has for its purpose the enriching of human life and to some extent overlaps the function of the Church. There are bound to be conflicts, he says, unless there is a definite philosophy of coöperation. As between the State and the Church the Church must always have first place as it is the society through which God works in the world.

The relation of the Church and State in Germany and Italy are discussed at some length. A chapter on the problems of conscience growing out of the individual's relation to the State has some suggestive material on such questions as the Christian's duty in relation to war, the question of obedience to law, and the preacher's duty in regard to political questions.



Dr. Garvie shows a rare ability to treat profound subjects simply and clearly. His theology is conservative, in the best meaning of that word. His treatment of social questions is courageous and forward looking, but it is tempered always by a restraint and common sense that can come only from a lifetime of rich experience.

C. L. S.

*A Grain of Wheat.* By Toyohiko Kagawa. New York: The Abingdon Press, 1936, pp. xvi + 150. \$1.00.

This translation of Kagawa's novel, illustrated with scenes from the moving picture, is propaganda, but of a most stirring and attractive kind. Its freshness reminds us that if one would understand the primitive Church combatting its pagan environment, one should go to the mission field. In its combination of missionary zeal, love for old Japan, and enthusiasm for the scheme of Christian coöperatives, orient and occident are interestingly blended. The book should have a large sale. The author is not only an eminent Christian leader but a most skilful novelist.

S. E. J.

*The Centrality of Christ.* By William Temple. Milwaukee: Morehouse Publishing Co., 1936, pp. v + 115. \$1.00.

These lectures, delivered by the Archbishop of York at the College of Preachers in Washington in December, probably add little that is new to those who have read the writer's more massive books, but they present part of Dr Temple's interpretation of the Christian faith in a form easily digestible by the layman. Few men have the power of expressing profound ideas in so clear a manner. The lecture on Revelation will, in particular, open up a whole new avenue of approach to the subject. His friends will be glad to know that the Archbishop's inimitable humor is present.

S. E. J.

### Pastoral Theology

*The Children's Eucharist.* By Frank C. Leeming. Milwaukee: Morehouse, 1935, pp. 188. \$2.00.

Although one might not agree with the author in his statement that the Church School's objective is to teach children how to worship God, one must acknowledge that this book will be most helpful in giving point and purpose to the Children's Eucharist. Not only is an outline statement provided to accompany the service but brief instructions are given in outline for every Sunday and Holy Day. The material can be adapted to any Church School. Too often the Children's Eucharist has been introduced without any well thought plan of instruction to accompany it. That lack has been provided for here.

F. A. M.

*Privileges of the Christian Sacraments.* By Robert S. Chalmers. Milwaukee: Morehouse, 1935, pp. vi + 232. \$1.35.

This is the third in the series planned by the late Dr. Chalmers and bears out the promise of the first two. It is thorough and practical and could be made

very useful in the smaller Church School when the burden of instruction in the grades above the primary has to be carried largely by the Rector. F. A. M.

*An Introduction to The Episcopal Church.* By Joseph B. Bernardin. New York: Edwin S. Gorham, Inc., 1935, pp. 116. \$1.00.

The author has compiled a very useful manual to be used in connection with confirmation instruction and, as the title implies, in introducing the Episcopal Church to strangers. If rightly used it should stimulate further inquiry; and this has been provided for by reference lists at the end of each chapter. It is to be commended for its careful statements. F. A. M.

*Christian Living Series.* By Lala C. and Leon C. Palmer. Milwaukee: Morehouse, 1935.

These leaflets complete the series on Christian Living for Primary and Junior Classes. They complete the course for the first quarter of the year which was reviewed previously and deserve the same consideration and trial. F. A. M.

*A Treasure Hunt for Boys and Girls of the Episcopal Church.* By Elizabeth P. Frazier. Milwaukee: Morehouse, 1935. \$0.25.

A very useful and suggestive adjunct for Church School study of the Church's life. It is a series of loose leaf forms to be filled in by the pupil as a result of his personal investigation and then bound together so as to make a volume of experiences. F. A. M.

*Snowden's Sunday School Lessons.* By James H. Snowden. New York: Macmillan, 1935, pp. xx + 382. \$1.35.

This book is based on the International Sunday School lessons for 1936. It provides help for those who are teaching that series of lessons and it does this very much. Each lesson is analyzed, illustrative material is provided and the practical application is made clear. F. A. M.

*Modern Methods in the Church School.* By William Grime. New York: The Round Table Press, 1934, pp. xviii + 99. \$1.50.

This is a most interesting and helpful description of two study projects for nine year old boys—one project based on the opening chapters of Genesis; the other on the life of Christ. Ten actual questions and answers are set down so that you can see the cumulative effects on the boys' minds. The work is made more valuable by an appended series of questions which make the book a possible basis for the work of a teacher's training class. Books of this sort are more stimulating and helpful than huge tomes on pedagogy for one sees the actual process of education. F. A. M.

*After Confirmation, What?* By Thomas F. Davies. Milwaukee: Morehouse Publishing Company, 1936, pp. xii + 123. \$0.35.

Bishop Davies' little book is not a communicants' manual, but a collection of practical suggestions addressed to young people 'from an older traveller to younger Pilgrims in the Way.'

*Christ in Recent Art.* By Albert Edward Bailey. New York: Scribner, 1935. \$0.50.

A collection of black and white reproductions of recent paintings illustrative of the life of our Lord, with descriptive letter-press. None of the pictures is over fifty years old. Some of them are already fairly familiar. All of them are realistic—though there is a considerable amount of symbolism. The attending figures are as a rule contemporary.

*Religion in Life.* Foreword by the Bishop of London. Longmans, Green and Company, 1936, pp. viii + 131. \$1.40.

This is another of the Bishop of London's Books for Lent, its contents being chosen from various of its approximately thirty predecessors. The editor evidently aimed to select the best chapters in ten different books. The authors are such as the following: The Rev. W. P. G. McCormick, Archbishop Temple, Dean Inge, the late Bishop Brent and Dr Studdert Kennedy.

*This Our Pilgrimage.* By Peter Green. Longmans, Green and Company, 1936, pp. xi + 110. \$1.10.

Another devotional book by Canon Peter Green who combines in remarkable fashion a broad theological outlook with an intensely practical devotion to the active work of the Church.

The book consists more or less of detached paragraphs, brief comments on related texts. It will certainly prove a useful book for Lenten reading and a guide for those who wish to meditate upon the text of the New Testament.

*Challenge and Power.* By Wade Crawford Barclay. Abingdon Press, 1936, pp. 207. \$1.00.

This is a book of 'Meditations and Prayers in Personal and Social Religion for individual and group use. It is arranged somewhat like Fosdick's famous little book on prayer. The devotional materials gathered here are from a wide range of sources and will be useful even to those who do not use the services as arranged in this book.

*Burial Services.* Compiled by Joseph Buchanan Bernardin. New York: Gorham, 1936, pp. 101. \$1.50.

This is a finely printed and bound copy of the 'Burial Office' together with additional prayers, hymns, and a 'Special Burial Office' for the burial of one

for whom the Prayer Book Office is not appropriate. The book is bound to be very useful to every clergyman fortunate enough to own a copy.

*Contemplative Prayer.* By Shirley C. Hughson. Macmillan, 1935, pp. xii + 204. \$2.25.

When in glancing through any serious modern volume on Prayer one finds frequent quotations from Father Baker, one feels fairly safe in spending time in careful reading, for the book will very probably be sound. When in the reading one meets in addition the great Spanish mystics, St Francis de Sales, and, among more modern writers, Saudreau, the probability becomes almost a certainty. And on this sound foundation Father Hughson has built a solid but by no means oppressively heavy work. It is an encouraging fact that churchmen are apparently beginning to study the great art of prayer. For those seriously interested in that study and who do not as yet feel familiar enough with it to go at once to the great classics so wisely used here, this book is recommended most highly. And those already well-read will find much of value in this modern presentation of old truths.

W. F. W.

*The Desk Kalendar with Lectionary* for 1936. Milwaukee: Morehouse, pp. 32. \$0.25.

A convenient desk edition of the new Lectionary, reprinted from the *Living Church Annual* for 1936. The Lectionary is the one set forth by the Commission on Liturgics and authorized by General Convention for experimental use.

*Living Church Annual.* Milwaukee: Morehouse, pp. xx + 672, cloth \$1.75; paper, \$1.40.

The indispensable year book of the Episcopal Church.